

THE DOCTRINE

Which is according to

GODLINESS

Grounded upon the Holy Scriptures of Truth; and agreeable to the Doctrinal Part of the English Protestant Articles, and Confessions.

To which is Annexed,

A Brief Account of the Church-Order of the Gospel according to the Scriptures.

Hold fast the Form of wholesome Words which thou hast heard, in Faith and Love, which is in Christ Jesus, 2 Tim. 1. 13.

If any Man teach otherwise, and Consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is Proud, knowing nothing, &c. 1 Tim. 6. 3, 4.

K

By Isaac Chauncy, M. A.

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The Epistle to the Reader.

THE
EPISTLE
TO THE
READER.

Christian Reader,

THAT great and comprehensive Enquiry,
What is Truth? was scornfully made by
P. Pilate, to the greatest Prisoner that ever was,
even to the Lord of Glory, as he stood at his Tri-
bunal witnessing his good Confession, that he came
into the world for this end, to resolve that Que-
stion. Therefore it is not to be wondred at, that
the same Noble Enquiry hath by some or o-
ther ever since met with the like dishonourable
and contemptible Treatment; even in the most se-
rious Truths attested and left upon Record as
the true sayings of God, by that faithful and
infallible Witness; which comes to pass thro' the
inveterate malice of the Prince of Darknes,
and thro' the Instrumentality of such who from
Ignorance, Prejudice, or carnal Interest, in whole
or in part, directly or indirectly, in an open opposi-
tion, or more absconded and masked, under high Pre-
tensions of Love to, and Zeal for Truth and Peace,
do

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do promote his malicious Stratagems, and Designs against the Prince of Life, his Glory, Kingdom, and Interest in the World; these last by what Names, Titles, or Reputation soever known to Men, by specious appearances of Learning, natural Endowments, or Piety it self, have always proved the most pernicious to Truth, and the most successful Propagators of Error, God in his Judgments which are a great deep, permitting it, and no less over-ruling to the Accomplishment of his own most glorious Ends and Purposes.

Hence all Doctrines professed to be published for Truth, are still to be stript naked from all the gay Apparel of humane Authority, and the most applauded Qualifications of such who bring them, and laid singly, and by themselves in the Ballance of the Sanctuary, as we expect to have a right discerning what Spirit they proceed from, whether of Truth or of Error.

This undoubted Rule only (how little place soever it finds in the partial minds and the corrupt Practises of men) may be enough with them that are wise unto Salvation, to plead excuse for the Nakedness, and Plainness of this small ensuing Treatise, it being in a Catechetical way, both ancient, and best suited to meaner Capacities (for whose sake especially it was written) devoid also of the common and affected ostentous Gaiety of Quotations of the Names of many Learned, and Pious Authors (from whom it may be many of the sound, and wholesome Words, and Expressions of truth herein contained are taken) that the Faith of the Reader might not stand, in the Wis-

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Wisdom, Authority, or Learning of the best Men; but in the Power of God, and the Demonstration of the Spirit in the Scriptures of Truth; which are profitable enough for Doctrine, Reproof, Correction, and Instruction, to perfect the Man of God, and furnish him unto all good Works without humane Additaments, or Ornaments. The great things therefore which are the Subjects of this Discourse, are laid before the Candid, Pious, and enquiring Reader, without the least design of imposing upon his Mind and Conscience; but are held before him to be seen meerly by the light of the word of God, applyed thereto according to the measure of the Manifestation of the Spirit given to the Author to profit withal; neither is any particular Person, or Sect singled out by Name for an Adversary: tho' it's not to be doubted, but that divers will look upon themselves as concerned therein, as such. The Method whereby the Analogy of Faith, and Coherence of Fundamental Truths is proposed to thee is mostly Amesian, or Richersonian in far as might be conformable to the path the Assembled trod, in the shorter Catechism; for which cause you will find some things standing a little out of the Place of a strict Logical Method; as we not treating of Gods Communicable Attributes, and his Decrees under his Efficiency, to which they properly belong, and therefore under Execution they are only pointed at by some small touches, having been spoken to before under the general Heads of Attributes, and Decrees according to the Assembly. The Author also concurs so far with the Richersonians, that the Catholick Church is
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the Subject of Application, and so belongs to the First part of Theology: But differs in this, that he apprehends that a particular Church, the Ordinances, and Officers thereof, belong to the Second part of Theology, viz. Observance. The Doctrine according to Godliness, being divided by the Spirit of God it self into Faith, and Order. It's well known how Systmatick Divinity (as some call it) hath been spoken of by men of late times, sed canant suis musis.

The General, main, and sincere Design of the Author hath been the Glory of God, and the advantage of Souls, the enlightning the Ignorant, the strengthening of the weak, and the so furnishing of the ordinary Christian (tho' unskilled in Languages, and Arts) that thro' the Blessing of God upon his sanctified Labour and Industry in searching the Scriptures, as in our Translation, and making a distinct Application of Texts to those Truths most naturally concerned in them, he may become competently Skilled in the Faith, and Order of the Gospel, and have the Sword of the Spirit in some measure of readiness at least for his own defence. Hence it is to be hoped, notwithstanding the daily Shipwracks that are now made of Faith, and Order, thro' the carelesness of some, and the carnal Designs of others, That yet a time will ere long come, when the Careless, Lukewarm, Implicite, Thessalonican, and Laodicean Spirit will be banished more out of our Congregations, and a more Noble Baræan Disposition raised up, which will be at the more abundant Effusion of the Spirit, promised when
Know-

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Knowledge shall abound as waters cover the Sea; yea it's to be hoped, there will be much of that laudable Spirit that was in Aquila and Prescilla of instructing Divines themselves (partially only acquainted with the ways of God) more perfectly, which Practise would undoubtedly prove of marvellous Service to Christ, his Churches, and the Souls of Sinners, were but the respective minds of Men suited to do and receive accordingly in this kind as they ought: especially seeing there is no small ground to believe, that the noisome Smoak of false Doctrine, that hath now filled the Temple from the Glory of Gods present Providential Dispensations, and will continue during the times of pouring forth of the Vials, the last Plagues (now about to begin) shall, and must be scattered, that the Temple may be opened in Heaven [i.e. the Gospel Churches appear in a higher degree of Purity, and Order] and the Ark of the Testimony be seen. [i.e. The Lord Jesus Christ in his New-Covenant Mediatorial Glory perfectly freed from all these New-Law-Fogs, &c.] That the Top-stone of Reformation to the Churches in Faith, and Order of the Gospel shall arise, and be introduced chiefly by the Instrumentality of the People of God that fear his Name. One reason of this Apprehension among many seems very sensible to considering Men: That there is at present so general a Defection in the Doctrines, and Practises of so many whose Duties, and Places are to be zealous Defenders of the Truth, and Convincers of Gain-sayers; insomuch that quite contrary they are become Defenders of Error, and vigorous Opposers of Truth.

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Truth, calling Light Darkneſs, and Darkneſs Light, ſo that in an ordinary way (unleſs God wonderfully appear in changing the minds of thoſe Men,) which there is as yet little Proſpect of, tho' it's very deſirable) He will glorifie himſelf in giving forth unto the People a greater meaſure of a diſtinct knowledge of, and a more zealous Spirit of adherence to the Truth, That his Churches ſhall not be bereft of theſe two great Pillars of his Temple Worſhip, Faith and Order, but both ſhall flouriſh in much more Eſtabliſhment and Glory than before.

One thing more cannot be omitted, which was ſubordinately prevalent with the Author in this Undertaking.

It is ſuppoſed by ſome, that in a certain Pamphlet lately Published (miſcalled an Agreement in Doctrine, as ſufficiently appears by the Prologue, and Epilogue, and both compared With the Articles in the middle) that there lies no ſmall Obligation, to evince plainly to the World, that the Doctrines reſpectively pleaded for are founded on the Word of God, the Analogy of Faith, and agreeable to the Doctrinal Articles, and Confeſſions as there profeſſed in general.

Hence it is, that the Author hath laboured a little in this Province, that as his Polemical writings were in defence of the ſaid Articles, and Confeſſions: So he is not aſhamed of the ſame Goſpel-truths, which he contended for; and doth here lay them plainly, and Methodically with the greateſt Brevity before the vulgar Reader, that he may judge of them by the Light of the word
of

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of God, and compare them with the Protestant Doctrinal Articles, and Confessions; thinking it most unreasonable to desire the People always to interpret the Sayings of their Teachers, (how doubtful, and suspicious soever they be) according to the Scriptures, Articles, and Confessions, it being no other than to perswade them to an implicit Faith, and to give up their own Light and Consciences to the Dominion of Man, and render the Scriptures a Lesbian Rule, &c.

And he is the rather provoked hereunto, in Vindication of his former writings from a Wholesale Condemnation passed upon them, by his Antagonists (being only Parties) which he professedly with others appeared against, in excepting and declaring against their Anti-Evangelical Doctrines, and undue Practises, with the alledged Grounds and Reasons, of which there could never be obtained a fair arguing; but all things were carried on by the offending Party, by such Arts, and Methods (too long to rehearse here, tho' in readiness if need be) which produced at last the said unaccountable, disagreeing Agreement, the aggrieved Party being willing to procure Peace, and Truth in a competent measure at least upon the best terms they could obtain: After the agreed Disagreement in the Prologue, it came to this for the future, That in Order to a more effectual Composing matters in Controversie (it's supposed than could be expected by the beginning of the Prologue) we all refer our selves to the Holy Scriptures, and the Doctrinal Articles, and Confessions, &c. The agreeing, and sub-
scribing

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Scribing ~~where~~ being accomplished; the Defendants proceed to their effectual way of ending the said Controversie, by entering a Synodical Judgement against the Writings of the chief Complainant (which were in defence of the Articles subscribed by them, and for whose sake especially this pretended Agreement was undertaken that he might be prevaricated into it) and annex it as a Flag of Defiance to the said Paper, called an Agreement in Doctrine; and for the better Justification of the said disingenious, and fraudulent Practises; they establish a New Law, and imperfect Covenant Conditions for Justification: as being Conscious, that no Plea could be made for such moral Imperfections from the ancient Law, or Gospel; and ever since they have persevered industriously to keep the Controversie upon the Wheel by a higher hand than before, by Decreeing Interpretations of the Articles, and Confessions according to the Doctrine of the New Law, emitting their publick Censures, stuffing their Sermons and Books with false Charges, and and the bitterest Invectives, setting up publick Disputations, whereat they profess to state Gospel-Truths by the New Law, and resolving all Points in Question by the Magisterial Dictates, and oraculous Determinations of the Cambrian Chair.

This way of effectual ending of Controversie seems like that of a Judge of Israel of old, who, to end a Controversie with the Philistines, tyed a parcel of Foxes by the Tails, and put Firebrands betwixt: only with this difference, that he burnt down thereby the standing Corn of the Philistines, but these, have burnt down, and consumed the Israelites
stand-

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standing Corn of Truth, and Peace. Which hath rendred all stated Unions in Order, and Agreements in Doctrine, proposed, and promoted by some Men justly suspicious, and scandalous: being Remedies worse than the Disease of Controversie complained of.

This short Account of late Transactions may serve to rectifie the Mistakes of some, and illuminate others, whereby they may be inabled in some measure to judge what the present state of Religion is at this day, as by many other very deplorable Symptoms. And therefore, it's high time for him that hath an Ear, to hear what the Spirit saith unto the Churches; which is to remember from whence they are fallen, and Repent, and do their first works, to hold fast Christ's Name, and not deny his Faith, to contend earnestly for it. To watch, and keep their Garments, to hold fast what they have, and not to let any one upon any Pretext soever to take their Crown. Buy the Truth, and Sell it not, no nor Compound for it tho, for Peace it self; Peace purchased by the loss of Truth, or Prejudice to it, is too dear bought; and may be fatal to the Buyer, by endangering the breaking him as to his spiritual Estate here, and the burning his Fingers to all Eternity hereafter.

CHAP. I.

Concerning Godliness.

Princ. I.

*Mans Chief End is to Glorify God
and enjoy him for ever. Rom. 11.
36. Psal. 73. 24. Joh. 17. 21.*

Questions Explanatory.

I. **W**hat's meant by the Chief end of Man?
a. The great End and Reason
for which man was made by God,
which is Gods glory. *Isa. 43. 7.*

Pro. 16. 4. Rom. 11. 36.

II. *How doth man answer that great End?*

a. By choosing and, Enjoying God as his Chiefest
Good. *Psal. 4. 6. & 73. 25. & 119. 30, 173. & 16.
5. & 63. 1, 2, 8.*

III. *What is it to glorify God?*

a. The Creature cannot add to Gods glory, but
it glorifies God by ascribing glory to Him, and living
to Him. *Job. 35. 7. Psal. 50. 23. & 29. 2. & 96. 8.*

B

1 Cor.

1 Cor. 10. 31. Rev. 14. 7. *Isa.* 42. 12. *Psal.* 86. 9.
12. 1 Cor. 6. 20. *Rom.* 1. 21. 1 *Pet.* 4. 11.

IV. *What is it to enjoy God?*

a. It is to have his Acceptance and Presence in Communion with him in Grace and Glory. *Psal.* 73. 25, 26, 28. & 17. 15. & 84. 11. *Pro.* 3. 34, 35. *Zech.* 2. 5. *Ezek.* 20. 40, 41. *Rom.* 12. 1. *Act.* 10. 35. *Eph.* 1. 6. 2 *Cor.* 5. 8, 9. 1 *Joh.* 3. 2. *Joh.* 17. 24.

V. *What Creatures are capable of glorifying, and enjoying God?*

a. Only reasonable Creatures, Angels and Men. The Creatures without Reason shew forth Gods glory in their kind, but cannot intelligibly glorify or enjoy Him. *Psal.* 19. 1, 2, 3. *Job.* 38. 34, 35, 36. *Psal.* 92. 6. *Jer.* 10. 14. *Psal.* 49. 10. 2 *Pet.* 2. 12. *Jud.* 10. *Psal.* 148. *per. tot.*

VI. *What Obligation lies upon the reasonable Creature to glorify and enjoy God?*

a. Religion which is from the sense of a Deity, and a worship due to Him, imprest upon his heart. *Rom.* 1. 19, 20. *Mic.* 4. 5.

VII. *How is Religion distinguished?*

a. Into false and true. *Jerem.* 10. 6, 7, 8, 11, 12, 14.

VIII. *What is a false Religion?*

a. When men glorify not the true God, or glorify Him not as God. *Rom.* 1. 19, 21, 23, 25. & 2. 14, 18, 21. *Psal.* 49. 12, 13. *Jam.* 1. 26. *Job.* 21. 15. *Josh.* 23. 16. & 24. 2. *Judg.* 2. 13. *Dan.* 5. 3, 4. *Act.* 19. 35. *Exod.* 32. 8. *Jer.* 1. 16. 2 *Cron.* 33. 3. *Rev.* 13. 14.

IX. *What is true Religion?*

a. It is the glorifying and enjoying the true God, as God. *Isa.* 43. 7, 8, 9, 10, 11. *Joh.* 4. 23, 24. 1. *Cor.* 6. 20. *Rev.* 15. 4. *Psal.* 22. 23. & 86. 9, 12.
Deut.

Deut. 6. 13, 14. & *10.* 20, 21. & *11.* 13, 14. *Dan.* 3. 17, 18. *1 Thes.* 1. 9. *1 Tim.* 1. 3.

X. By what names, especially, is the true Religion distinguish'd from false Religions?

a. By three, especially, in the Scripture.

The fear of God, Godliness, and Christianity.

XI. What doth the fear of God import?

a. A life of Reverential glorifying, and enjoying God in Faith and Love. *Job.* 28. 28. *Psal.* 19. 9. & 111. 10. & 34. 11. *Prov.* 1. 7. & 9. 10. & 2. 5. & 8. 13. & 14. 26, 27. & 15. 16, 33. & 16. 6. & 19. 23. & 22. 4. & 23. 17. *Act.* 9. 31. *Gen.* 20. 11. *Psal.* 36. 1. *Eph.* 5. 21. *Eccl.* 5. 7. & 8. 12. & 12. 13. *Isa.* 29. 23. *Luk.* 23. 40. *Rev.* 14. 7. *Job.* 1. 8. & 2. 3. *Psal.* 25. 12. & 112. 1, 4. *Heb.* 12. 28.

XII. What doth Godliness import?

a. Godliness is a life according to God. *1 Pet.* 1. 1, 3, 5, 14, 15. & 4. 6. *2 Pet.* 1. 3. *Eph.* 1. 4, 5, 7. & 3. 11, 16, 20. *Psal.* 4. 3. *1 Tim.* 2. 2, 10. & 4. 7, 8. & 6. 3, 5, 6. *2 Pet.* 3. 11. *Heb.* 12. 28. *Phil.* 1. 20. *Eph.* 5. 1.

XIII. What doth Christianity import?

a. A life of godliness in Christ Jesus. *Act.* 11. 26. *2 Tim.* 3. 5, 12. *1 Tim.* 3. 16. *Tit.* 1. 1. *2 Pet.* 1. 3. *Gal.* 2. 19, 20. *Rom.* 6. 11. & 12. 5. *Act.* 24. 24. *Rom.* 16. 7. *1 Cor.* 15. 19. *2 Cor.* 1. 21. & 5. 17. *Eph.* 3. 6. *Col.* 1. 2. *1 Pet.* 3. 16.

XIV. Why do you say Religion, Godliness, and Christianity is a Life?

a. Because God is a living God, and cannot be glorify'd and enjoy'd as such, but by Creatures which have a suitable life to act from. *Deut.* 5. 26. *Jos.* 3. 9, 10. *Jer.* 10. 10. *Act.* 14. 15. *Rom.* 9. 26. *1 Thes.* 1. 9. *Joh.* 11. 26. *1 Tim.* 3. 15. & 4. 10. *Heb.* 3. 11. & 9. 14. & 12. 27. *Rom.* 14. 7, 8. *Isa.* 38. 19.

CHAP. II.
Of the Scriptures.

Art. 6. *Of the sufficiency of the holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to Salvation: So that whatsoever is not read therein, nor may be prov'd thereby, is not to be requir'd of any man, that it should be believ'd as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scriptures we do understand those Canonical books of the Old and New Testament, of whose Authority was never any doubt in the Church. *viz.* All the books of the Old and New Testament only, we apply not the other [*viz.* Apochryphal writings] to establish any Doctrine by.

Princ.

Princ. II.

The word of God (which is contain'd in the Scriptures of the Old and New Testament) is the only Rule to direct us, how we may glorify and enjoy Him. 2 Tim. 3. 16. 1 Joh. 1. 3, 4. 2 Pet. 1. 19, 21. Eph. 2. 20.

Quest. Expl.

I. **W**hat need is there of a Rule to direct us how to glorify and enjoy God?

a. The Creator will be glorif'd by the reasonable Creature, and nothing can be a Rule perfect enough but His revealed will. *Rom. 12. 2. Eph. 5. 9, 10. Gal. 6. 16. Phil. 3. 16. Rom. 2. 18. Col. 1. 9. Heb. 13. 21.*

II. *What is the reason of this?*

a. Because it is meet the Creature should be at the appointment of the Creator, neither can the Creature glorify Him, so as to enjoy Him, without it be revealed, especially, since the fall. *Isa. 42. 8. Mic. 6. 8. Jer. 10. 10, 14. Isa. 44. 19, 20. 1 Cor. 15. 34. Eph. 2. 12. Hos. 4. 1. Isa. 1. 12, 13. Rom. 1. 21. Mat. 15. 9. Jer. 8. 8, 9. Isa. 8. 16. 20.*

III. *How is this Revelation made?*

a. By the Doctrine which is according to Godliness. *1 Tim. 6. 3. Tit. 1. 1. & 2. 11, 12. Job. 7. 16, 17. Isa. 28. 9. Rom. 6. 17. & 16. 17. Eph. 4. 14. Tit. 2. 7. 2 Joh. 9. 10. Pro. 4. 2. 1 Tim. 4. 6*

1 Tim. 1. 10. Heb. 13. 9. Tit. 1. 9. & 2. 1. 2 Tim. 1. 13.

IV. *Where is this Doctrine according to Godliness to be found?*

a. In the holy Scriptures of truth given by Inspiration of God. 2 Tim. 3. 16. Mark 12. 14. 2 Pet. 1. 20. Luk. 24. 27. Act. 17. 2, 11. Joh. 5. 39. Rom. 1. 2. & 15. 4. 2 Tim. 3. 15.

V. *Doth not the Light of Nature and Gods works sufficiently acquaint us how to glorify, And enjoy God?*

a. They do declare that there is a God, and that He is to be glorif'd, but what he is, and how this is to be done agreeably to his nature, by the reasonable Creature, so as to enjoy Him, cannot be known thereby only, without further manifestation. Rom. 1. 17. 18, 19, 20, 21, 22, 23. & 2. 14, 15. Psal. 19. 1, 2, 3. Deut. 29. 29. Mat. 11. 27. 1 Cor. 2. 9, 10, 11. Isa. 64. 4, 8. Mat. 16. 17. Eph. 3. 5. & 1. 17.

VI. *How doth it appear that God hath given to Man a Rule for the glorifying and enjoying of Him?*

a. I. Because He gave a Rule to Angels. Psal. 103. 21. 1 Chron. 21. 15, 27. Gen. 24. 7. 1 King. 13. 18. Heb. 1. 1.

II. Because he made Man for Himself, therefore would guide him to Himself. Pro. 16. 4. Isa. 43. 7. & 66. 18, 19.

III. He hath made Man a reasonable Creature, and free Agent capable of acting by a Rule. Job. 38. 36. Pro. 1. 2. & 2. 2, 3, 6. & 3. 5. & 17. 24. & 15. 14. 2 Tim. 2. 7.

IV. He that made the Creature, must be the first Teacher of it. Deut. 4. 5. Psal. 71. 17. & 119. 102, 171. Psal. 25. 8, 9. & 34. 11. Isa. 28. 9. 10. Joh. 6. 45. Psal. 27. 4, 5. & 119. 12.

V. If God give not Man a Rule to guide him by, he

he should not act by Council ; for wisdom always provides a good meanes to accomplish a right end. *Isa.* 40. 13, 14. *Isa.* 28. 29.

VI. Without this, God could not judge the World. *Rom.* 5. 13. & 4. 15. 1 *Joh.* 3. 4. *Rom.* 2. 16. & 3. 6. *Heb.* 10. 30. *Psal.* 72. 2.

VII. How doth it appear the Scripture is the Rule?

a. If God hath given a Rule, it's either in the Scripture or some where else. If some where else, its most likely to be in that Book which vies with the Scripture, and layes claim to Divine Authority, viz. the *Alcharon*, which doth plainly appear to any considering person to be given forth by a Lying Spirit, and to be hardly so much as a cunningly devised Fable.

2 *Pe.* 1. 16. *2d.* Its not rational to argue the Authority of the Scriptures with one that hath not read them, or at least, that knows not the contents of them, 1 *Joh.* 2. 8. *Pro.* 6. 23. *3d.* The great misteries and light that shines in them, argues their divine authority. *Mat.* 13. 11. *Col.* 1. 26, 27. 2 *Pet.* 1. 19, 21. *Mat.* 19. 4. & 21. 16. *Mark* 12. 10. *Luk.* 10. 26. *Mat.* 24. 15. *Rev.* 1. 3. *Jer.* 36. 8. 1 *Tim.* 4. 13. *Act.* 8. 28, 32. 1 *Thes.* 5. 27. *Eph.* 3. 4. *4th.* The Majesty and power that appeareth in them. *Hos.* 14. 9. *Psal.* 145. 10, 12. *Isa.* 26. 10. *Rom.* 1. 16. 1 *Cor.* 2. 4. *5th.* The great Harmony and Consent that is in them. *Act.* 10. 43. *Joh.* 5. 39. *Luk.* 24. 27. *6th.* The witness that the Hearts and Consciences of Men gives unto them. 2 *Cor.* 4. 2. *Rom.* 2. 15. 2 *Cor.* 5. 11. *Heb.* 4. 12. *Psal.* 19. 8, 9. *7th.* Their Efficacy thro' the Spirit to convert Sinners. *Act.* 18. 28. *Psal.* 19. 7. & 51. 13. *Mat.* 18. 3. *8th.* The Holiness and Purity of them. *Psal.* 119. 130. & 12. 6. *Pro.* 30. 5. 1 *Tim.* 3. 9. *Heb.* 10. 22. *Phil.* 4. 8. *Jam.* 1. 27. & 3. 17. 2 *Pet.* 3. 1. 1 *Joh.* 3. 3. God needs no witness to

His word, His witness by His spirit by which they speak is sufficient, and whereby the heart is fully persuaded and enabled to close with the Truths contained in the Scriptures as the word of God. *Joh.* 16. 13. & 5. 37. *Rom.* 1. 9. *Heb.* 2. 4. & 10. 15. 1 *Joh.* 5. 9. *Rev.* 1. 5. & 3. 14. 1 *Joh.* 5. 6. *Rev.* 2. 7, 11, 17, 29. 1 *Pet.* 1. 11. 1 *Tim.* 4. 1. *Act.* 2. 4. 2 *Pet.* 1. 21.

VIII. *Why is the word of God call'd the Scriptures?*

a. Its call'd the Scriptures by the spirit of God, and is so because its the best writing in the World. Called Scriptures. *Mat.* 21. 42. & 22. 29. & 26. 54, 56. *Mark.* 12. 10, 15, 28. & 14. 49. *Luk.* 4. 21. & 24. 27, 23, 45. *Joh.* 5. 39. & 2. 22. & 7. 38, 42. & 10. 35. & 13. 18. & 17. 12. & 19. 24, 28, 36, 37. & 20. 9. *Act.* 1. 16. & 8. 32, 35. *Rom.* 4. 3. & 9. 17. & 10. 11. & 11. 2. *Gal.* 3. 8, 22. & 4. 30. 1 *Tim.* 5. 8. 2 *Tim.* 3. 16. *Rom.* 1. 2. *Act.* 17. 2, 11. 1 *Pet.* 2. 6. *Rom.* 15. 4. 1 *Cor.* 15. 3. 2 *Tim.* 3. 15. 2 *Pet.* 3. 16. 'Tis the best book and choicest writing in the World. *Deut.* 31. 26. *Josh.* 1. 8. & 23. 6. *Deut.* 17. 19. & 22. 18, 19. & 31. 11. 2 *Chron.* 17. 9. & 34. 13, 21. *Neh.* 8. 18. & 9. 3. *Rev.* 22. 7, 18, 19.

IX. *Was the word of God always a written Rule to the Church?*

a. No; the Rule of Religion was always One, but variously administred according to Gods wise Dispensation and Distinction of Times. *Jer.* 6. 16. *Act.* 15. 1. *Heb.* 1. 1. 1 *Pet.* 1. 10, 11, 12. *Heb.* 13. 8.

X. *Was not the Church before the Scriptures?*

a. The Church was before the writing of the word of God; but the Church was built upon the Word as its Foundation, which was in all Ages, even when not written. *Isa.* 40. 3. *Eph.* 2. 20. 2 *Pet.* 2. 5. 1 *Pet.* 3. 18, 19. *Mat.* 16. 18. *Psal.* 119. 160.

XI. *How*

Of the Scriptures.

9

XI. *How was the word of God dispensed to the Church before the writing of the Scriptures?*

a. By frequent Revelations, the Ministry of the Angels and of the Patriarcks. *Gen.* 3. 15. & 5. 22. & 6. 3, 7, 8, 13, 14. & 12. 1, 2, 3. & 17. 2. & 28. 15. *Gal.* 3. 19.

XII. *Is not the Word built upon the Authority of the Church?* 1 *Tim.* 3. 15.

a. No; the true Church hath been in all Ages entrusted with it, held forth the Truth as a Candlestick, maintain'd and defended its divine Authority; and in that sense, as the Church is built upon it, soe its the Pillar and support of its Ministry in subserviency to its great End. *Isa.* 2. 3. *Rev.* 1. 20. 1 *Cor.* 12. 28. *Eph.* 3. 9, 10. *Mat.* 13. 19. *Joh.* 17. 6, 14, 19. *Isa.* 8. 20. *Zeth.* 8. 3. 3 *Joh.* 8. *Col.* 1. 5, 6. *Isa.* 38. 19. *Mal.* 2. 6, 7.

XIII. *What doth the word of God contain?*

a. The whole revealed Mind and Will of God appertaining to His glory, in the eternal state of Man, both Law and Gospel. *Deut.* 5. 5. *Exod.* 20. 1, 19. *Gen.* 3. 13, 14, 17, 22. *Exod.* 44. 4. *Rom.* 9. 9. 1 *Pet.* 1. 25. *Act.* 2. 41. *Tit.* 1. 3. *Psal.* 119. 17, 25, 41, 50, 58, 74, 81, 105, 107, 114, 116, 140, 147, 160, 170. 1 *Pet.* 3. 1. 2 *Pet.* 1. 19. *Heb.* 4. 2. *Col.* 1. 5. 2 *Cor.* 5. 19. *Rom.* 10. 8. *Act.* 20. 32. 2 *Tim.* 3. 15, 16. *Gal.* 1. 8, 9.

XIV. *How are the Scriptures ordinarily divided?*

a. Into the Books of the Old and New Testament?
2 *Cor.* 3. 6, 14.

XV. *What are the Books of the Old Testament?*

a. The Books of the Law, and the Prophets, from the first of *Genesies* to the end of *Malachy*, excluding the *Apocrypha* as no Canonical Scripture; *Rom.* 3. 21. *Luk.* 16. 16. & 24. 14, 27, 44. *Act.* 28. 23. *Mat.* 11. 13. 2 *Cor.* 3. 14.

XVI. *What are the Books of the New Testament?*

a. The writings of the Evangelists, and Apostles of our blessed Lord from the beginning of *Mathew* to the end of the *Revelation*. *Eph.* 4. 11. *Heb.* 1. 1. *Eph.* 3. 5. *Rev.* 22. 18. 19. *Gal.* 1. 11, 12, 15, 16, 17. & 2. 7, 8. 1 *Joh.* 1. 2, 3. *Luk.* 1. 1, 2, 3. 2 *Pet.* 1. 16. *Mat.* 1. 1. *Mark* 1. 1. *Rev.* 1. 1, 2.

XVII. *What means a Testament?*

a. The declared Will of a Testator unalterably confirm'd by his Death. *Gal.* 3. 15.

XVIII. *Why are the writings of Moses and the Prophets called the Old Testament?*

a. Because they chiefly contain'd a veiled Gospel, legally dispensed and typically sealed by dying Sacrifices, whence also it was faulty comparatively. 2 *Cor.* 3. 14. *Col.* 1. 26. *Heb.* 7. 11, 12, 16. & 8. 6, 7. *Heb.* 9. 17, 18, 19, 20.

XIX. *Why are the writings of the Evangelist and Apostles call'd the New Testament?*

a. Because its the full and clear Revelation of the actual Ratification of the Covenant of Promise by the death of Christ the Testator who is the living Executor thereof. *Heb.* 9. 13, 14, 15, 16, 17. *Rom.* 16. 25, 26. *Mat.* 26. 28. *Mark* 14. 24. *Luk.* 22. 20. 1 *Cor.* 11. 25. *Heb.* 7. 22. *Joh.* 14. 27. *Rev.* 1. 18.

XX. *Is it necessary to Salvation that every one understand all Scripture?*

a. There's a Promise of Blessedness to the reading and understanding all Scripture, in that measure of understanding men attain to even of the most mysterious part. *Rev.* 1. 3. but it contains Milk for babes sufficient to Salvation, as well as meat for strong-men. 1. *Pet.* 2. 2, 3. *Heb.* 5. 13, 14. *Joh.* 16. 12. 1 *Pet.* 3. 15, 16. *Joh.* 20. 30, 31.

XXI. *What's the best means to use for the Interpretation of Scripture?*

a. Next

Of the Parts of Godliness, II

a. Next to earnest Prayer unto God for the Illumination of his Spirit, the best way to come to the understanding of Scripture is, to compare Scripture with Scripture. *Psal.* 18. 28. & 119. 18. *Eph.* 1. 17, 18. *1 Cor.* 2. 11, 13, 15. *Dan.* 10. 21. *Mar.* 12. 10. *Luk.* 4. 21. *Mat.* 4. 3. 4, 6, 7. *Joh.* 19. 24.

XXII. *Why was the word of God committed to Writing?*

a. For a standing Record of divine mysteries unto the Church for Admonition, Instruction, and Consolation, and that Men should believe, and believing have everlasting Life. *Exod.* 17. 14. & 32. 16. & 34. 1, 27, *Numb.* 5. 23. *Deut.* 6. 9. & 10. 2. & 11. 20. & 17. 18. & 27. 3, 8. & 31. 19. *Neh.* 9. 38. *Psa.* 3. 3. *Jer.* 30. 2. & 36. 2, 17, 28. *Hab.* 2. 2. *Luk.* 1. 3. *1 Joh.* 1. 4. & 2. 1, 7, 8, 12, 13. *2 Pet.* 3. 1. *Jud.* 3. *Rom.* 15. 4. *1 Cor.* 9. 10. & 10. 11. *Joh.* 20. 31. *2 Tim.* 3. 16, 17. *Tit.* 1. 9, *1 Joh.* 5. 10, 11.

CHAP. III.

Of the Parts of Godciness.

Princ. III.

The Scriptures principally teach what we are to believe concerning God, and what duty God requires of Man. *2 Tim.* 1. 13. & 3. 16.

Expl.

Quest. Expl.

I. **W** Herein doth the Life of Godliness consist as 'tis held forth in the doctrine of the Old and New Testament?

a. It doth consist in Faith and Obedience. *Tit.* 3. 8. *2 Tim.* 1. 13. *Eccle.* 12. 13. *Psal.* 37. 3. *Act.* 24. 14, 15, 16. *1 Tim.* 1. 19.

II. What is the reason that the Life of Godliness comes under this twofold Consideration?

a. Because the Life of Godliness is conformable to the Doctrine of it, which hath those two Parts. *1 Tim.* 6. 1. *Tit.* 2. 10. *2 Joh.* 9. *1 Tim.* 6. 10, 14. *Eccle.* 12. 13. *2 Tim.* 3. 16. 17.

III. From whence do these Parts of Godliness flow?

a. From one and the same spring; the grace of God in the Promise. *1 Joh.* 2. 25, 27. & 5. 11, 12. *Tit.* 2. 11, 12, 13, 14. *2 Pet.* 1. 3. *Joh.* 6. 44. 45. *1 Thes.* 4. 7, 9. *Jer.* 31. 33, 34. *Psal.* 25. 8. *Heb.* 8. 11. *Joh.* 15. 4, 5. *Eph.* 2. 10. *1 Cor.* 1. 30. *2 Cor.* 7. 1.

IV. Why say you, the things which the Scriptures principally teach?

a. Because though all things in the Canonical Scriptures have their great weight, and ought to be improv'd to growth in Spiritual understanding; yet the knowledge of some are of such concern, that without it we cannot be sav'd. *Hos.* 4. 6. *Rom.* 1. 18. & 2. 20. & 10. 2. *1 Tim.* 2. 4. *Col.* 3. 10. *1 Cor.* 8. 7. *2 Cor.* 4. 6. *2 Tim.* 3. 3. *2 Chron.* 30. 22.

V. What is Faith in God?

a. It is Confidence grounded upon Knowledge, whereby God is trusted in for Life. *Psal.* 9, 10. *Isa*

Of Gods Attributes.

13

10. 20. & 50. 10. Gal. 2. 19, 20. Psal. 37. 5. Jer.
17. 7. Joh. 5. 40. & 6. 68.

VI. *Upon what is a divine Faith grounded?*

a. Upon the Authority of God only, and his infallible Truth and Faithfulness in his Word. Joh. 3. 33. Rom. 4. 20. Heb. 11. 11, 13. 1 Cor. 1. 9. & 4. 10. 1 Thes. 5. 24. Tit. 1. 6. 2 Tim. 2. 13. Heb. 10. 23. Rev. 1. 5. Pro. 14. 5. Numb. 23. 19. 1 Sam. 15. 29. Hab. 2. 3. Tit. 1. 2. Heb. 6. 18. 1 Joh. 22. 21. Joh. 8. 32. Psal. 89. 14, 15. Joh. 8. 46, 47. Deut. 32. 4. Dan. 10. 21.

CHAP. IV.

Of Gods Attributes.

Art. I. *There is but one living and true God, Everlasting, without bodily Parts or Passions; of infinite Power, Wisdom and Goodness.*

Princ. IV.

God is a Spirit, Infinite, Eternal, Unchangable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth,
Joh. 4. 24. Joh. 11. 8, 9. Psal. 90. 2.
Jam. 1. 17. Exod. 3. 14. Psal. 147.
5. Rev. 4. 8. & 15. 5. Exod. 34. 6.
7. Deut. 6. 4.

Q. I.

Q. I. *How doth it appear that there is a God?*

A. The very Light of Nature in Man, and the Works of God declare plainly that there is a God; but his Word and Spirit only do sufficiently, and effectually reveal Him unto Men for their Salvation. *Rom. 1. 19. 1 Cor. 2. 9.*

Quest. Expl.

I. *How doth it appear from the Light of Nature that there is a God?*

a. I. In that all Nations of the World do own, and acknowledge, some supposed God or other. *Mic. 4. 5. 2 King. 17. 27, 28, 29, 30, 31. & 18. 33. 2 Chron. 32. 13, 14. Psal. 96. 5.*

II. Natural Conscience is a Light that doth witness to a divine Authority, by accusing or excusing us as before a Judge of the heart, and of all the World. *Rom. 2. 14, 15. Pro. 20. 27. 1 Job. 3. 20. Rom. 1. 19.*

II. *How do the Works of God prove there is a God?*

a. I. All Effects prove an Efficient cause, for its manifest, the Creature could not make it self. *Psal. 100. 1, 2. Pro. 26. 10. Isa. 45. 7, 18. Act. 17. 26, 28. Jer. 1. 5.*

II. All successive Beings must have a first to begin, or else the Succession should be eternal and destroy

stroy it self; if there be not a first there cannot be a second; and the first is God. *Isa.* 41. 4. & 44. 6. & 42. 9. *Rev.* I. 11, 17. *Isa.* 43. 10, 13.

III. The Order, Beauty, Harmony of the Creature, and a Law of Nature impressed upon it, do all evidently shew, that there's a God of Nature, and that the Creatures Nature is not God. *Psal.* 19. 1. & 8. 1. *Isa.* 43. 18. *Job.* 31. 27, 29, 30. & 37. 3, 5, 6, 9, 10, 13, 16, 17, 19, 23. & 38. 7, 12, 16, 17, 19, 21, 22, 24, 25, 28, 29, 31, 34, 36 &c. & 39. & 40. *per tot.* *Psal.* 64. 9. & 66. 5. & 78. 4, 5, 7. *Ecc.* 7. 13. & 8. 17. & 11. 5. *Jer.* 31. 34, 35, 36. *Rom.* 1. 20.

IV. Its manifest the Creatures serve an End that they never contrived to do, even those that Act by Counsel. *Rom.* 11. 34, 35, 36. *Pro.* 16. 4. *Psal.* 103. 21. *Isa.* 44. 28. & 46. 9, 10. & 48. 13, 14, 15. *Psal.* 86. 9.

III. May the true God then be known by the Creature?

a. It is most knowable to reasonable Beings that there is a God; but what God is, is most hard to understand; some little glimring of this only we have according to the Beams of his Glory that shines forth in his Word and Works, and according to our manner and measure of understanding (especially) when enlightened by the Spirit. *Exod.* 33. 20, 23. *Act.* 17. 27, 28. *Job.* 26. 14. & 11. 7, 8. *1 Tim.* 6. 16. *Deut.* 29. 29. *Joh.* 1. 18. & 17. 1. *1 Cor.* 2. 11.

IV. What of God is it, that we know in our measure?

a. It is his Sufficiency and Efficiency. *Rom.* 4. 17. 21. *Gen.* 28. 3. & 43. 14. *Exod.* 9. 3. *Rev.* 15. 3.

V. What is Gods Sufficiency?

a. It is that whereby he is enough in Himself, and for Himself, and over above a rich supply of the Creature.

ture. 1 Tim. 6. 15. Gen. 17. 1. Eph. 3. 20. 2 Cor. 9. 8. Act. 17. 24, 25. 2 Chron. 25. 9. Dan. 3. 17. Heb. 2. 18. & 5. 7. & 7. 25. & 11. 19. Phil. 3. 21.

VI. *Wherein consists Gods Sufficiency?*

a. In his divine Essence and Subsistence. 1 Job. 5. 7.

VII. *What is the divine Essence?*

a. It is the glorious transcendent Being of God, whereby he is what He is, infinitely blessed in Himself, and conceivable by none but Himself. Exod. 3. 14. 1 Tim. 6. 16. Isa. 40. 14, 18, 25. & 45. 5, 6. 14, 18, 22. & 46. 9. Jer. 10. 6.

VIII. *What is that glorious Name of God, whereby He hath graciously manifested Himself to his Church?*

a. It is his Name JEHOVAH; whereby He is showed to bewhat ever He is, and in a peculiar manner unto His People. Exod. 6. 3. Psal. 83. 18. Gen. 22. 14. Exo. 17. 15. & 34. 6.

IX. *What must be thought and concluded concerning the Essence of God, what ever it be in it self?*

a. I. That He is absolutely the first Being. Isa. 41. 4. & 44. 6. & 48. 12. Rev. 1. 11, 17.

X. *What follows necessarily from hence?*

a. That there is no other being before Him, or equal or coordinate to Him, that He receives from none, and that He is the most glorious and supream Being. Isa. 43. 10. Deut. 32. 39. Rom. 11. 35. Isa. 40. 17. & 41. 4. Psal. 93. 4. & 113. 5. Isa. 33. 5. Deut. 32. 8. Gen. 14. 20, 22. Psal. 7. 17. & 83. 18. & 92. 1, 9. Dan. 5. 18. & 7. 18. Act 7. 48. Heb. 1. 3. Neh. 9. 5. Exod. 15. 11.

XI. *What must be further concluded concerning the Essence of God?*

a. II. That God and what ever is in God or ascribed

cribed to Him, is but one most pure Act. *Exod. 3. 14. Gen. 17. 1. & 35. 11. & 26. 24. Exod. 22. 27. Jer. 23. 23, 24. Isa. 48. 12. Rev. 18. 11. Exod. 6. 2, 6, 7, 8, 29. & 12. 12. Lev. 18. 5, 6. & 11. 45. Isa. 42. 8. Jer. 9. 24. & 32. 27. Ezek. 12. 25. Mal. 3. 6. Prov. 8. 14.*

XII. *What follows more from the Essence of God?*

a. III. That God receives not from any other, nor is moved by it, but moves all. *Isa. 40. 14, 17. Rom. 11. 35. 36. Psal. 94. 7, 8, 9, 10. 1 Joh. 1. 5. 2 Tim. 2. 13. Job 38. 4, 8, 10, 12, 17, 26, 31, 32, 33, 36. Psal. 66. 7. Dan. 4. 17. Phil. 2. 13.*

XIII. *What else is concluded?*

a. IV. That God is the highest Perfection, and the chiefest God.

XIV. *What is the highest Perfection of Being?*

a. That to which nothing can be added, and from which nothing can be taken, and is independent on all things else. *Job. 11. 7. & 35. 6, 7.*

XV. *What is the chiefest Good?*

a. That which is the first Cause and last End, without which nothing can be, or be good and happy. *Psal. 4. 6. Rom. 11. 36.*

XVI. *What follows from these Considerations of the Being of God?*

a. That the knowledge we have of the Essence of God, is mostly Negative; from the understanding we have of the Creature, we are forced by sound reason, to deny unto God an Existence made up of Causes, that He is no Effect, Subject or Adjunct, neither whole, or made up of parts &c. *Neh. 9. 5. Isa. 40. 25. Numb. 23. 19. Isa. 55. 8, 9. 1 King 8. 27. Psal. 102. 27.*

XVII. *How then is Gods Essence made known to our Understanding according to our Manner and Measure?*

a. By

a. By divine Attributes which are various, and glorious Perfections according to our Understanding, which we ascribe to that One most pure, ineffable, essential Act, and whereby God manifests Himself to us, as it were, in His back parts. *Exod.* 33. 23. & 34. 6. *Deut.* 32. 3, 4. *Psal.* 29. 2. *Job.* 36. 3. *Pf.* 68. 34. *1 Chron.* 16. 28. *Psal.* 96. 7, 8.

XVIII. *Why must that One most pure Act be diversly apprehended by us?*

a. Because our understandings are finite, and cannot act upon any Object but after the manner of proportion to them; and tho by Faith we see that which reason cannot Measure or divide, yet the knowledge which we have from Reason ariseth from Arguments distinct from things; hence God cannot be seen immediately, but as represented in the glass of other things, wherein is some footsteps of, or likeness to the first Being. *1 Cor.* 13. 12. *Rom.* 1. 20. *Psal.* 19. 1. & 8. 1.

XIX. *Give an Instance for our better understanding?*

a. We say, God is great, holy and wise &c. these are adjuncts in the Creature, and our Understanding conceives naturally of God as a subject having these adjuncts, and He appears to us as the same face in divers sorts of glasses appears variously. *Eph.* 3. 10. *Psal.* 84. 11. *Isa.* 10. 16, 17. *Dan.* 2. 20. 21, 22. *Psal.* 118. 27.

XX. *Are the Attributes to be distinguished from the divine Essence?*

a. What ever our rational manner of Conception is, our Faith is to soar above our Conception, and we are to apprehend each Attribute in God to be God, and therefore all alike and equally the same One God. God cannot be many, nor greater or lessor then Himself. *Exod.* 3. 14. *Rom.* 1. 20. *Joh.* 8. 58. *1 Sam.* 2. 2. *Psal.* 36. 5, 6. & 71. 19. *Deut.* 5. 24. *1 Chro.*

29. 11. Deut. 32. 3. Psal. 145. 3. Eph. 1. 19. Ps.
77. 13. Deut. 10. 17. 2 Sam. 7. 22. Psal. 145. 3.
& 50. 2.

XXI. *How do you distinguish concerning Gods Attributes?*

a. They are they whereby we in some measure conceive what God is, and are *Incommunicable*; or those that impress themselves in some likeness on the Creature, and therefore called *Communicable*, whereby we see what God doth; these most properly belong to his Efficiency, the former to his sufficiency. Psal. 145. 3, 9, 17. Job. 36. 24, 25, 26, 27, 30, 32.

XXII. *How is God described to us?*

a. As a Spirit or Spiritual Substance, having Life in Himself. Job. 4. 24. & 5. 26. 2 Cor. 3. 17. Deut. 5. 26. Jos. 3. 10. Dan. 6. 20, 26. Mat. 16. 16. Job, 6. 69. Heb. 3. 12.

XXIII. *What kind of Spirit or Spiritual Substance is God?*

a. An increated Spirit, the Father of Spirits, Creator of Angels, and Souls of Men which are Creatures. Col. 1. 16. Rev. 4. 11. & 10. 6. Heb. 12. 9. Jam. 1. 17. Numb. 16. 22. & 27. 16.

XXIV. *What doth it import to say, that God is a Spirit?*

a. It imports that God is incorporeal, a most subtle, mighty Being infinitely beyond all Ages or any created Being. Luk. 24. 39. Psal. 103. 19, 20, 21: & 148. 13. & 104. 4. Pro. 16. 2. 1 Pet. 3. 22. Job. 4. 18. Isa. 6. 1, 2, 3, 4.

XXV. *What is the Life of God?*

a. That whereby God in Himself and of Himself hath the greatest spring of acting with the highest light and delight. Jer. 10. 10. 1 Tim. 6. 16. Dan. 4. 34. Psal. 42. 2. Dan. 6. 20, 26. 1 Sam. 17. 26. Att. 14. 15. Mat. 16. 16. 2 Sam. 2. 27. & 22. 47.
Jer.

Jer. 4. 2. *Reo.* 4. 9, 10. & 5. 14. *Psal.* 36. 9. *Hab.* 3. 4. *Joh.* 1. 9. 1 *Joh.* 1. 5. *Pro.* 8. 30. *Psal.* 136. 4, 5. *Jer.* 10. 24.

XXVI. *What are Gods Incommunicable Properties?*

a. They whereby the divine Life is what it is, and which God cannot communicate to, or bestow on any other Being without denying his own. *Exod.* 3. 14, 2 *Tim.* 2. 13. 1 *Chron.* 29. 11. *Psal.* 93. 1, 2. & 83. 18. & 148. 13. *Isa.* 45. 5. & 46. 9. *Psal.* 89. 6.

XXVII. *Which are these peculiar divine Properties whereby God is distinguished from all other Beings?*

a. Infiniteness, Eternity, Unchangeableness, *Joh.* 36. 26. *Psal.* 55. 19.

XXVIII. *What is the Infiniteness of God?*

a. That whereby He is without all bounds and limits of Being. *Psal.* 78. 41. *Joh.* 11. 7, 8, 9. 1 *King.* 8. 27. *Psal.* 145. 3. & 147. 5. *Isa.* 40. 17.

XXIX. *What follows from Gods Infiniteness?*

a. I. Gods Immensity, that He is without dimensions or measure, in crease or diminution, but gives bounds and measure to all other beings. *Joh.* 11. 7. 8, 9. & 36. 6, 7, 8. *Psal.* 147. 4. & 139. 18. *Jab.* 38. 5. *Isa.* 40. 12.

XXX. *How do you prove Gods Immensity?*

a. If God was measureable by the Creature, some Creature should be equal to Him. *Isa.* 40. 18, 25. *Jab.* 38. 5. *Isa.* 46. 5. *Phil.* 2. 6.

XXXI. *What is the second thing that follows from Gods Infiniteness?*

a. II. His Incomprehensibility, whereby He cannot be contained in any Place, nor have any Form or Figure, but sets bounds to all other Beings. 1 *Kin.* 8. 27. *Jab.* 14. 5. & 26. 10. *Pro.* 30. 4. *Joh.* 28. 24, 25, 26. *Act.* 17. 26. *Psal.* 104. 3, 8, 9.

XXXII. *What is the third thing in Infiniteness?*

a. III.

a. III. Its Gods Ubiquity or Omnipresence, whereby He is excluded from no Place, but present every where. *Psal.* 139. 8. *Amo.* 9. 1, 2, 3, 4. *Jer.* 23. 23, 24.

XXXIII. *What is Gods Eternity?*

a. It is Gods duration, whereby He is without possibility of Beginning, Succession, or End. *Psal.* 90. 1, 2, 4. & 102. 12, 27. *Isa.* 57. 15. 2 *Pet.* 3. 8. *Pro.* 8. 23, 24, 25, 26, 27. *Rev.* 1. 4, 8. *Hab.* 1. 12.

XXXIV. *What is the Eternal Life that any Creature hath?*

a. It is given to them by the Eternal God, and its not properly Eternal, but ETERNAL, because it hath beginning, and hath a possibility of End; but the Life of God hath neither. *Job.* 10. 28. *Numb.* 16. 22. *Heb.* 12. 9. *Isa.* 48. 12, 13, 16. *Job.* 24. 1. *Pf.* 15. & 39. 5. *Isa.* 46. 10.

XXXV. *Why cannot God make a Creature so Eternal, as to be without Beginning?*

a. Because then he must make a first Being, and the Effect would be before the Efficient, which would deny Gods Eternity. *Eccl.* 3. 11. *Isa.* 40. 21, 22. & 46. 10. & 48. 3, 5, 7.

XXXVI. *What is Gods Immutability, or Unchangeableness?*

a. It is that whereby He is always the same in Himself without the least Alteration. *Psal.* 102. 27. *Heb.* 1. 12. & 6. 17. & 13. 8. *Mal.* 3. 6. *Jam.* 1. 17.

XXXVII. *What are the second sort of Divine Properties which God impresseth in some Measure and likeness upon the Creature, and therefore called Communicable, and shine manifestly in His Efficiency?*

a. Those glorious Excellencies whereby He is richly furnished for the best and noblest Action. *Psal.* 104. 24. *Rom.* 10. 12. *Eph.* 2. 4. *Exod.* 34. 6. *Job.* 36. 31. *Eph.* 3. 20.

XXXVIII

XXXVIII. *Which be they?*

a. They are of Primary, and Secondary Considerations.

XXXIX. *Which be of Primary Considerations:*

a. The Divine Understanding and Will. 1. *Chron.* 28. 9. *Psal.* 147. 5. *Pro.* 8. 14. *Eph.* 1. 5. *Rom.* 9. 18. 1 *Cor.* 12. 11. *Jam.* 4. 15. *Psal.* 115. 3.

XL. *What is the Divine understanding?*

a. It is that whereby he clearly knows, sees and discerns every Truth. *Heb.* 4. 13. *Psal.* 94. 9. *Jsa.* 59. 1. *Act.* 15. 18.

XLI. *What is the Will of God?*

a. That whereby He most freely chooseth and approveth of all that is Good. *Psal.* 115. 3. *Eph.* 1. 5. *Rom.* 9. 18, 19.

XLII. *What followes upon the Understanding and Will of God?*

a. His glorious blessedness and happiness whereby he comprehends the highest truths, & rests in the fruition of the Chiefest good. 1 *Tim.* 1. 11. & 6. 15. 1 *Cor.* 2. 11. 1 *Joh.* 4. 8. *Rom.* 1. 25. & 9. 5. 2 *Cor.* 11. 31.

XLIII. *What further is to be gathered from the Consideration of a Divine Understanding and Will?*

a. The glorious Attributes or Properties which we call in there Communication to the Creature, Intellectual or Moral virtues. *Job.* 28. 12, 20, 23, 25, 27. 28. *Isa.* 29. 15, 16. & 40. 28, 29. *Jer.* 51. 15. 16.

XLIV. *How come we to ascribe Vertue to God?*

a. Whatever Excellency we behold in the Creature that argues Perfection according to its manner and measure by derivation, we conclude to be in God Original, transcendently, and immensely, after a Divine manner. *Job.* 38. 36. *Pf.* 84. 11. *Job.* 36. 5, 6. *Jer.* 10. 6, 7.

XLV. *May any Vertues that we find in Man, be so ascribed unto God, as hath been spoken.*

a. No

a. No such Vertues as argue Imperfection in the Creature may be ascribed to God, as Humility, Reverence, Modesty, &c. 2 Tim. 2. 13. 1 Joh. 1. 5. Jam. 1. 17. Job. 36. 3, 4. & 37. 16, 19. Job. 25. 4. & 21, 22.

XLVI. Which are those Divine Attributes that refer to Intellectual Vertues?

a. The Divine Intelligence, Science, Sapience, Prudence, Art, comprehended usually under the two Divine Attributes, Knowledge and Wisdom. 1 Sam. 2. 3. Job. 21. 22. Isa. 40. 14. Job. 36. 5. Ps. 104. 24. Job. 9. 4. 1 Tim. 1. 17.

XLVII. What is the Science or knowledge of God?

a. It is that whereby He seeth and knows Infinitely, Eternally, unchangeably all things and their Actions, either possible, future, or present, and its called Omniscience. Psal. 94. 11. & 44. 21. Job. 11. 11. Psal. 139. 2. 1 Joh. 3. 20. Act. 15. 18. Isa. 66. 18. 1 Cor. 3. 20. Jer. 18. 23. Job. 34. 21, 22.

XLVIII. What is Gods knowledge of things possible?

a. This is founded in the Power of God, that He is able to do many things that He never will do, and and its called simple Intelligence, because its the understanding of Principles. Psal. 78. 19, 20. Mat. 3. 9. Luk. 3. 8. Jer. 32. 17, 27.

XLIX. What is Gods knowledge of things that are or shall be?

a. It is Gods knowledge founded on His determinate Counsel and Will, whereby things are brought from a meer state of Possibility, into futurity, and its called the knowledge of Vision. Act. 15. 18. Psal. 139. 2. & 11. 4. & 66. 7. & 33. 13. Pro. 15. 3. Psal. 94. 9. 1 Sam. 16. 7. Mat. 6. 4. Job. 22. 12. 13.

L. Is there any middle knowledge in God, between that

that of Simple Intelligence, and that of Vision?

a. Some will have a Middle Knowledge whereby God knows certain Effects that will arise from such and such contingent Causes, tho the said Effects be never absolutely determined of God, but depends upon mans free Will only; and they call it *Scientia Media*; which is a Doctrine contrary to the Word of God and sound Reason. *Phil.* 2. 13. *Rom.* 9. 16. *Joh.* 5. 21. *Jam.* 4. 15. & 1. 18.

LI. *How do you prove Gods Omnisciancy?*

a. He that made all things and is Omnipresent to sustain them, must needs be Omniscient. *Pro.* 22. 2. *Psal.* 94. 9. *Act.* 17. 25, 27, 28. & 15. 18.

LII. *How doth God communicate this Attribute of His knowledge?*

a. By making a Creature endowed with finite knowledge in manner and measure as He pleaseth. *Job.* 32. 8. & 38. 36. *Psal.* 73. 11. 2 *Tim.* 2. 7. 1 *Joh.* 5. 20. *Col.* 3. 10. *Psal.* 94. 10. *Pro.* 22. 20. *Jer.* 10. 6, 7.

LIII. *What is the Wisdom of God?*

a. That whereby He layeth the platform of doing and doth for the best End, and by the best Means. *Pro.* 8. 22, 26, 27. & 3. 19. *Job.* 12. 12, 13. & 28. 5, 12. & 36. 5. *Pf.* 104. 24. & 136. 5. *Jer.* 10. 12. *Rev.* 1. 1. *Eph.* 1. 5, 6, 9. & 3. 10.

LIV. *How doth God lay this Platform?*

a. By His glorious Counsel whereby He consults His order and manner of Working, for the accomplishing the great End of His own Glory. *Psal.* 33. 10, 11. & 92. 5. *Isa.* 25. 1. & 46. 10, 11. *Pro.* 8. 13, 14, 15, 29. *Jer.* 32. 19.

LV. *What is the great End of all Gods Counsels?*

a. God being the Chiefest Good to Himself, as well as to the Creature, the manifestation of Himself in a glorious manner, according to the pleasure of His Will must

must needs be the great End. *Psal.* 104. 31. *Exod.* 33. 18, 19. *Psal.* 138. 5. *Isa.* 35. 2. & 40. 5. & 60. 1. *Ezr.* 3. 12. & 10. 4. *Hab.* 2. 14. *Jer.* 14. 21. *Rev.* 15. 4. *Eph.* 1. 6, 9, 11, 12, 14.

LVI. How doth God Communicate his Attribute of Wisdom?

a. By giving Wisdom to some Creatures in time, measure and manner as He pleaseth. *Pro.* 2. 6. *Job.* 32. 8. & 38. 36. & 4. 18. *Psal.* 51. 6. *Eccl.* 2. 26. *1 King.* 4. 29, 30, 31. *Job.* 35. 22. *Psal.* 119. 98. *1 Cor.* 1. 25. *Dan.* 2. 21. *Jer.* 9. 23. *Luk.* 21. 15. *Act.* 6. 3. *2 Pet.* 3. 15.

LVII. What follows upon the Wisdom of God?

a. His wonderful Prudence and Glorious Art. *Isa.* 28. 29.

LVIII. What is Divine Prudence?

a. It is his most judicious and regular putting his Counsels into Practice, called also Judgment. *2 Chron.* 2. 12. *Pro.* 8. 12. *Eph.* 1. 8. *1 Sam.* 16. 18. *Pro.* 13. 16. & 14. 8, 15, 18. *Isa.* 52. 13. *Pro.* 8. 14. 20. *Isa.* 30. 18. *Psal.* 111. 7. & 119, 66, 149. *Zeph.* 3. 5. *Mal.* 2. 17.

LIX. What is the Glorious Art of God?

a. That whereby he maketh all things beautiful in their Season, Use, Order and manner subservient to his glorious Ends and Designs, which is his Excellency in Working. *Isa.* 28. 29. *Eccl.* 3. 11. *Psal.* 48. 2. & 27. 4. *Zech.* 9. 17. *Psal.* 8. 1. *Psal.* 150. 2. *Isa.* 4. 2. *Deut.* 33. 26. *Exod.* 15. 7. *Psal.* 139. 14. *Job.* 37. 14, 16. *Psal.* 26. 7. & 71. 17, & 119. 27, & 145. 5. *Jer.* 21. 2. *Isa.* 48. 13. *Psal.* 118. 15, 16. *Psal.* 104. 3.

LX. What are those Divine Attributes that come under a Moral Consideration?

C

a. They

a. They are such as come more directly under that Consideration, or respectively so only.

LXI. Which are they that are more directly considered as Moral?

a. They are the Faithfulness and Goodness of God. *Rom.* 11. 22.

LXII. What is the faithfulness of God?

a. It is that whereby He is sincerely true to Himself, and to all his Creatures. *Psal.* 36. 5. & 40. 10. & 89. 1, 2, 5, 8, 24, 33. & 92. 2. & 119. 75, 90. & 143. 1. *Isa.* 11. 5. *Lam.* 3. 23. *Hos.* 2. 20. *Psal.* 145. 7.

LXIII. Wherein consists the Faithfulness of God?

a. In his Justice and his Truth. *1 Sam.* 26. 23. *Deut.* 7. 9. *Pro.* 14. 5.

LXIV. What is the Justice of God?

a. It is that whereby He gives to Himself His due, and to all his Creatures according to his Covenant Constitutions. *Deut.* 7. 9. *Psal.* 89. 24, 37. *Isa.* 49. 7. & 11. 5. *Job.* 4. 17. *Pro.* 17. 15. *Isa.* 26. 7. & 45. 21. *Zeph.* 3. 5. *Job.* 5. 30. *Rev.* 15. 3. *1 Joh.* 1. 9.

LXV. How doth God by justice give Himself his due?

a. In making his own Glory the unalterable Rule of all his Proceedings in a way of Justice. *Psal.* 89. 14. *Job.* 37. 23. *Isa.* 9. 7. *Jer.* 40. 7. *Psal.* 51. 4. & 86. 9. *Rom.* 3. 23.

LXVI. What follows from hence?

a. That in Dispensation of Divine Justice, God magnifies his Law and Covenants. *Rom.* 7. 12. *2 Cor.* 3. 9. *Isa.* 42. 21. *Exod.* 20. 7. *Rom.* 3. 25.

LXVII. How doth God dispence justice?

a. In Legislation, or in making Laws or Covenants, and in Execution of those Laws; in doing of both, He doth right to Himself and the Creature. *Isa.* 33. 22. *Jam.* 4. 12. *Exod.* 16. 4. *Amos*

2. 4. *Exod.* 12. 12. *Deut.* 10. 17, 18. *Hos.* 11. 9. *Psal.* 9. 16. & 103. 6. *Joel.* 2. 11. *Ezek.* 5. 8. *Mic.* 5. 16.

LXVIII. *How doth God do justice to Himself in Legislation?*

a. In taking to Himself that Sovereign power over the Creature which by natural Right belongs to Him. *Rom.* 9. 21. *Isa.* 45. 10, 14. And therefore to put Him under a Law, and what Law he pleaseth, is just. *Job.* 34. 21.

LXIX. *How doth God dispence justice to the Creature?*

a. In dealing with it according to his Law in a faithful distribution of rewards, or punishments, as they become due. *Psal.* 58. 11. & 91. 8. *Rom.* 4. 4. 2 *Pet.* 2. 13. *Job.* 21. 19, 20. *Lam.* 3. 39, 22. *Job.* 31. 3. *Isa.* 26. 21. *Amos* 13. 2. *Psal.* 28. 4. & 62. 12. *Ezek.* 39. 24. *Mat.* 16. 27. *Rom.* 2. 6. *Rev.* 2. 23.

LXX. *What is Gods Truth or Veracity?*

a. It is the faithfulness of God whereby he is always perfectly agreeable to Himself in his Purposes, Word and Works, and they among themselves. *Isa.* 46. 11. & 48. 15. *Jer.* 4. 28. *Ezek.* 12. 28. *Isa.* 14. 24. *Pro.* 14. 5. *Heb.* 10. 23. *Tit.* 1. 9. *1 Tim.* 1. 15. *Job.* 5. 21. 2 *Cor.* 1. 18. *1 Pet.* 5. 12. *1 Job.* 2. 8. & 5. 20. *Rev.* 3. 14. & 5. 10. & 15. 3. & 16. 7. & 19. 2, 9, 11. & 21. 5. & 22. 6. *Deut.* 32. 4. *Psal.* 85. 10. & 85. 15. & 100. 5. & 117. 2. & 119. 142, 151. *Isa.* 25. 1. *Jer.* 5. 3. *Mic.* 7. 20. *Mal.* 2. 6. *Job.* 1. 17. *Job.* 14. 6. *Rom.* 1. 25. & 9. 1. *1 Job.* 5. 6. *Num.* 23. 19. *Isa.* 55. 11. *Psal.* 19. 9. & 119. 160. & 138. 2.

LXXI. *How doth God communicate his faithfulness in his justice and truth?*

a. By making some of his Creatures just and true, in the manner and measure that He pleaseth.

Neh. 7. 2. & 9. 8. & 13. 13. *Psal.* 12. 1. *Pro.* 20. 6. *Pro.* 28. 20. *Mat.* 24. 45. & 19. 17. *1 Cor.* 4. 2. *Eph.* 1. 1. *1 Tim.* 3. 11. *Gen.* 6. 9. *2 Sam.* 23. 3. *Pro.* 20. 7. *Isa.* 26. 7. *Hab.* 2. 4. *Mat.* 27. 19. *Luk.* 1. 7. & 22. 50. *Phil.* 4. 8. *2 Pet.* 2. 7. *Job.* 9. 2. & 12. 4. *Isa.* 26. 2. *Pro.* 14. 25. *3 Job.* 12. *Jam.* 3. 14. *2 Job.* 1. 2. *3 Job.* 3. *Jer.* 4. 2.

LXXII. *What is the goodness of God?*

a. It is that whereby He commends Himself unto Himself, and to all his Creatures, and thereby is most lovely and desirable. *2 Chron.* 5. 13. & 7. 3. *Ezr.* 3. 11. *Psal.* 106. 1. & 34. 8. *Exod.* 34. 6. *2 Chron.* 6. 41. *Neh.* 9. 25. *Psal.* 16. 2. & 52. 1. *Hof.* 3. 5. *Zech.* 9. 17. *Rom.* 2. 4. & 11. 22. *2 Thes.* 1. 11. *Luk.* 18. 19.

LXXIII. *What is that goodness of God whereby He is most amiable and desirable to Himself?*

a. His most beautiful Holyness whereby He Excells in the greatest splendor of Purity, and whereby He is conformable to Himself in all that He is or doth. *Isa.* 6. 3. *Psal.* 105. 3. & 111. 9. *Isa.* 45. 15. & 1. 4. & 5. 24. & 43. 13, 14. *Amos* 4. 2. *Exod.* 5. 11. *Psal.* 60. 6. & 47. 8. & 89. 35. & 97. 12. *Jer.* 23. 9. *1 Pet.* 1. 16. *Hab.* 1. 12, 13.

LXXIV. *How doth God communicate his Holyness?*

a. By making his Creature conformable to Himself, in manner and measure as He pleaseth. *Luk.* 1. 74, 75. *Eph.* 4. 24. *1 Thes.* 4. 17. *1 Pet.* 1. 16. *Heb.* 12. 10. *2 Cor.* 3. 6.

LXXV. *What is that goodness of God whereby He is most amiable and desirable to the Creature?*

a. His Bounty and Loveliness.

LXXVI. *What is the Bounty of God?*

a. It is that whereby He lets forth Himself richly and abundantly to the Creature, as a Fountain that filleth

6. filleth all. *Psal.* 107. 9. & 147. 14. *Eph* 1. 23. *Job*
 22. 18. *Psal.* 104. 27, 28. *Job* 12. 6. *Eph.* 3. 20.
 7. *1 Chron.* 29. 14, 16. *Psal.* 24. 1. & 33. 5. & 65. 9.
 4. *Act.* 17. 28.

2. LXXVII. *How is this bountiful goodness of God
 to be distinguished?*

a. Into that which is common to all the Creatures,
 and that which is of a special Nature. *Psal.* 145. 6,
 7, 8, 9, 10, 11. *Joh.* 1. 4, 9, 10, 14, 16.

LXXVIII. *What is that bountiful goodness which
 is common to all Creatures?*

a. That whereby God liberally bestows on the
 Creature a natural Being, and a wise ordered Well-
 being, in kind respectively, and all things fall alike
 to all. *Eccl.* 9. 1, 5. *Job* 38. 26, 41. *Psal.* 136. 6, 7, 8. &
 147. 8, 9. *Act.* 14. 16, 17. *Psal.* 145. 9. *1 Tim.* 4. 4.
Psal. 33. 5. *Jam.* 1. 5.

LXXIX. *What is the special bountiful goodness
 of God?*

a. It is his Grace and special Favour, whereby He
 freely makes any of his reasonable Creatures happy
 and to differ from others. *Psal.* 96. 16. & 73. 1.
Eccl. 2. 26. *Psal.* 31. 19. *Jer.* 31. 14, 33, 34. *Rom.*
 2. 4. *2 Thes.* 1. 11. *Exod.* 33. 19. & 34. 6. *Lam.*
 3. 25. *Psal.* 107. 8, 9. *Isa.* 63. 7. *Hos.* 3. 5. *Eph.* 5. 9.
Psal. 84. 11. *Joh.* 1. 16. *Pro.* 3. 34. *Zeck.* 12. 10.
 2 *Cor.* 9. 8. *1 Cor.* 4. 7.

LXXX. *How do you distinguish of special Grace?*

a. It is that whereby God gives the Creature
 more then the intrinsick Value of what it is or can
 do, or that whereby He is bountiful with compassion
 to a miserable Creature. *Exod.* 34. 6. *1 Pet.* 5. 10.
 2 *Chron.* 30. 9. 2 *Cor.* 9. 8.

LXXXI. *To what Creatures doth Gods special
 grace shine forth in the first sence?*

a. To good Angels which are saved by distinguishing Grace in a way of a Covenant of Works, and on whom God bestows more then the intrinsick Value of their Works a thousand fold. *Job. 4. 18. Psal. 104. 4. Jud. 6. 1 Tim. 5. 21.*

LXXXII. *To what Creatures ~~doth~~ Gods special grace shine forth in the second sense?*

a. To fallen miserable Man, and its grace in a way of mercy, called rich grace, carrying infinite pity and compassion with it in our Salvation. *Gen. 19. 19. Numb. 14. 19. Psal. 6. 4. & 57. 10. & 86. 13. & 67. 1. & 103. 8. & 117. 2. & 25. 6. & 79. 8. Psal. 51. 1. Jam. 5. 11. Isa. 54. 8. 1 Pet. 1. 3. Tit. 3. 5. Eph. 2. 8. Exod. 33. 19. & 34. 6, 7. Psal. 78. 38. & 86. 15. & 145. 8. & 112. 4. Deut. 17. 17. Lam. 3. 12, 32. Rom. 9. 15. Heb. 5. 2. Psal. 103. 13. Joel. 2. 18. Psal. 31. 16. Eph. 2. 9. & 1. 7. & 3. 8. Psal. 13. 6 & 116. 7. & 142. 7.*

LXXXIII. *How doth God communicate his bountiful Grace?*

a. By making Noble, bountiful Creatures in that manner and measure as pleaseth Him. *Psal. 34. 7. & 91. 11. & 103. 20. Act. 5. 19. Heb. 1. 1. Pro. 11. 17. Luk. 6. 36. Psal. 37. 26 Isa. 57. 1. Isa. 32. 8. 2 Cor. 8. 2. & 9. 6, 13. Deut. 15. 14.*

LXXXIV. *What is the lovelyness of God?*

a. It is not only the beauty of God in his Works, but that whereby God is Love, and shines forth as such in all his glorious Perfections to them that are beloved by Him. *1 Joh. 4. 8, 16. Jer. 31. 3. Mal. 1. 2. Pro. 8. 17. Isa. 38. 17. 2 Cor. 5. 14. Psal. 119. 133. Rom. 8. 38. Deut. 4. 37. & 7. 8. & 23. 5. & 33. 3. 1 King. 10. 9. Psal. 47. 4. Joh. 3. 16. & 17. 23. Eph. 2. 4. 2 Thes. 2. 16. Rev. 1. 5. Psal. 31. 16. & 67. 1. & 80. 1, 3, 7, 19, 119, 135. Numb. 6. 26. Psal. 4. 6. & 21. 6. & 42. 5, 11. & 43. 5. & 44. 3. & 89. 15.*

89. 15. & 16. 15. Cant. 2. 14. Act. 2. 28. Rev. 1. 16.

LXXXV. Which are the Attributes of God which come under a Moral Consideration more respectively and immediately?

a. They are his Power and his Majesty. Job. 37. 23, 24. Nah. 1. 3. Eccl. 8. 4. Job. 26. 12, 14. Psal. 4. 10. & 145. 5. 1 Chron. 29. 11.

LXXXVI. Why are these but respectively belonging to the Attributes of Moral Consideration?

a. Because the Power and Majesty of God doth inseparably belong to his Divine glory, that must always shine forth in the said Attributes, the Exerting and shewing forth whereof is according to his Will. Psal. 35. 3, 4. & 93. per tot. & 96. 6, 10, 13. Isa. 24. 14, 15. Mat. 6. 13. Isa. 50. 2, 3. Psal. 66. 2, 3. & 63. 2. & 79. 11.

LXXXVII. What is the Power of God?

a. It is that whereby He is able to do whatever is possible by agreeableness in its Nature to his Perfection; and doth do whatever He will, and is called his Almightyness, or Omnipotency. Gen. 49. 25. Job. 11. 7. Psal. 62. 11. & 106. 8. Job. 37. 22. & 33. 4. & 37. 23. Psal. 68. 14. & 91. 1. Isa. 13. 6. Ezek. 1. 24. & 10. 4, 5. Joel 1. 15. 2 Cor. 6. 18. Gen. 18. 14. Jer. 32. 17, 27. Gen. 17. 1. & 35. 11. & 43. 14. & 48. 3. Exod. 6. 3. Rev. 4. 8. & 15. 3. & 11. 17. & 16. 7, 14. & 19. 15. & 21. 22.

LXXXVIII. How do you distinguish of the Power of God?

a. Under his Power I consider his Ability, and his Sovereignty.

LXXXIX. What is the Ability of God?

a. That whereby He is strong and wise enough to do all possible things. Jer. 32. 17, 27. Job. 9. 4. Psal. 65. 6. Isa. 62. 8. & 68. 34. Isa. 26. 4. Psal.

81. 8, 10, 13. *Isa.* 40. 10. *Rev.* 18. 2, 8. *Job* 36. 5.

LXXXX *What follows from hence?*

a. The Irresistableness of God. *Isa.* 40. 15, 16, 17. *Job.* 34. 11, 12, 17. & 40. 9. & 41. 10. *1 Cor.* 10. 22. & 1. 25. *Luk.* 11. 20. *Psal.* 23. 11. *Deut.* 32. 3, 4. *Job.* 9. 12, 13. *Isa.* 46. 2.

LXXXXI. *What is the Sovereignty of God?*

a. It is that whereby He can do what He will, and is not accountable to the Creature for any of all his Matters. *Psal.* 115. 3. & 135. 6. *Job.* 33. 13. *Psal.* 144. 3. *Rom.* 9. 21, 22. *Job* 11. 6, 7. & 13. 11. *Job* 10. 8. *Dan.* 4. 35.

LXXXXII. *Is there any thing that God cannot do?*

a. Whatever is contrary to any of his Perfections God cannot do, and there are many things which are possible in respect of his Perfections, which He will not do, for His will determines His Power as to Act. *Numb.* 23. 19. *1 Sam.* 15. 29. *Psal.* 89. 35. *Tit.* 1. 2. *2 Tim.* 2. 13. *Job* 8. 3. & 34. 10. *Rom.* 3. 4. *Jam.* 1. 13.

LXXXXIII. *How doth God Communicate his Power and Sovereignty?*

a. By making powerful Creatures, and giving them limited Sovereign Dominion according to the Manner and Measure that pleaseth Him. *Job.* 40. 15, 16, 17. *Psal.* 103. 20. *Psal.* 8. 6, 7, 8. *Pro.* 8. 15.

LXXXXIV. *What is the Majesty of God?*

a. It is that Transcendent Kingly Glory that shines forth in the Administration of His Rule and Government. *Psal.* 93. 1. *Job.* 37. 22. *Psal.* 104. 1. & 145. 12. *Isa.* 10. 2, 19, 21. & 24. 14. & 26. 10. *Mic.* 5. 4. *Heb.* 1. 3. *2 Pet.* 1. 16. *Jud.* 25. *Job* 26. 9. *Psal.* 9. 7. & 71. 2. & 103. 19. *Dan.* 7. 9. *Rev.* 4. per tot.

per tot. Ezek. 1. Psal. 45. 2, 3, 4. Chro. 29. 11.

LXXXXV. *How is Gods Majesty Communicated?*

a. By giving Kingly Majesty unto his Creatures in manner and measure as He pleaseth. *Dan. 4. 30, 36, 37. & 7. 27. & 5. 21.*

LXXXXVI. *How are we to distinguish concerning these communicable properties in respect of God and the Creature?*

a. When we ascribe any of them unto God, as Holyness, Wisdom, Power, &c. We must annex at least in our minds all his incommunicable Properties; As when we say, God is Holy, It is that He is infinitely, eternally and unchangably Holy; and so of the rest: But if we speak of the Creatures Holyness, we understand that it is so finitely, changeably, and in time only.

CHAP. V.

Of one Living and True God.

Art. 1. *There is one living and true
God, without body, parts. or Pas-
sion.*

Princ. V.

*There is but one only the living and true
God. Deut. 6. 4. Jer. 10. 10.*

Quest. Expl.

I. **W**hat evident proof is there that
there is but one true God?

a. Both from the Light of Reason and Scripture.

II. *What Demonstration from Reason?*

a. I. That which is infinite can be but one Being, for if it should be two or more, one would bound another, and neither would be God, because neither infinite; but the true God is infinite, this will be granted by most men of Reason; for which also see *Jer. 23. 24. Isa. 45. 5, 14, 18, 22. & 46. 9. 1 Cor. 8. 4.*

III. *What other Proof have you?*

a. That which is first is but one, but God is first, Ergo, for a Being can be but first, or from the first; one is before two, and may be without another, but two always supposeth that there was one first. *Isa. 41. 4. & 44. 6. & 48. 12. Rev. 1. 11, 17. & 22. 13.*

IV. *What plain proof is there from Scripture?*

a. The proof is very express. *Deut. 4. 35. & 32. 39. 1 Cor. 8. 4, 5, 6. 1 Tim. 2. 5. Isa. 44. 6, 8. Eph. 4. 6. Isa. 45. 5. Hos. 13. 4. Deut. 6. 4. Jam. 2. 19. Mark 12. 32. 2 Sam. 22. 32.*

V. *What*

V. *What follows from hence?*

a. That Unity or Essence, or Substance, is inseparable from the Divine nature.

VI. *Why do you say, This one God is a living God?*

Because He lives Infinitely, Eternally, and Unchangeably, in, of, and to Himself; and is the Cause of Life to all other living Beings that are. *Deut.* 32. 40. & 5. 26. *2 Sam.* 22. 47. *Jer.* 4. 2. & 44. 26. *Dan.* 4. 34. *Jer.* 10. 10. *1 Sam.* 17. 26, 36. *Jer.* 23. 36. *Dan.* 5. 20, 26. *Hos.* 1. 10. *Mat.* 16. 16. & 26. 63. *Act.* 14. 15. *2 Cor.* 3. 3. & 6. 16. *1 Thes.* 1. 9. *Tim.* 3. 15. & 4. 10. & 6. 17. *Heb.* 3. 12. & 9. 14. & 10. 31. & 12. 22. *Rev.* 7. 2. & 4. 9, 10.

VII. *What further Reason is there for saying that God is the living God?*

a. In Opposition to dumb and Dead Idols, which are no Gods nor so much as living Creatures. *1 Chron.* 16. 25, 26. *Lev.* 19. 4. & 26. 1, 30. *Deut.* 29. 17. *Psal.* 96. 5. & 97. 7. & 106. 36. & 115. 4. & 135. 15, 17. *Isa.* 2. 20. & 31. 7. *Ezek.* 3. 8, 25. & 37. 23. & 44. 6. *Hos.* 8. 4. & 13. 2. *Hab.* 2. 18. *Zeck.* 10. 2. *1 Cor.* 12. 2. *2 Cor.* 6. 16. *1 Thes.* 1. 9. *1 Cor.* 8. 4, 7. & 10. 19. *Dan.* 5. 4, 23. *2 King.* 17. 29, 30.

VIII. *Why do you say the true God?*

a. In distinction from all false pretended Gods, though living Creatures there being but one true God, and all other are false. *Dan.* 2. 47. *Ezod.* 12. 12. & 18. 11. *1 Chron.* 16. 25. *Psal.* 96. 4. *Psal.* 95. 3. & 97. 9. & 135. 5. *Zeph.* 2. 11. *Exod.* 15. 11. *Psal.* 86. 8. *Deut.* 6. 14. & 7. 2. & 8. 19. & 11. 16. & 13. 2. & 31. 11, 2. & 31. 18. *Jos.* 24. 20, 22, 23. *1 Sam.* 8. 8. & 26. 19. *1 King.* 9. 6. *2 King.* 5. 17. *Jer.* 7. 6, 9. & 13. 10. *Gen.* 35. 2. *Judz.* 10. 16.

2 Chron.

2 Chron. 33. 15. Deut. 10. 17. 1 Cor. 8. 5, 6. Jos. 24. 14, 15. The true God, Jer. 10. 10. 2 Chron. 15. 3. Joh. 17. 3. 1 Thes. 1. 9, 1 Joh. 5. 20. All others false and strange God's, no God's to be Worshipped. Jer. 2. 11. & 16. 20. 2 Chron. 33. 15. Jer. 5. 19. & 10. 14. & 51. 17.

IX. *Are not Magistrates called Gods?*

a. They are as powers Ordained of God, and for his Service among Men, but not to be Worshipped with Divine Worship. Rom. 13. 1. Psal. 82. 1, 6, 7. & 138. 1. & 9. 3. & 97. 7, 9. 1 Cor. 8. 5, 6.

CHAP. VI.

Of the God-head in three Persons.

- Art. I. *In the Unity of the God-head there are three Persons of one Substance, Power and Eternity, The Father, Son and Holy Ghost.*
2. *The Son which is the Word of the Father begotten from Everlasting, of the Father, the very and Eternal God of one Substance with the Father.*

5. *The*

5. *The Holy Ghost proceeding from the Father and the Son, is of one Substance, Majesty and Glory with the Father and Son, very and Eternal God.*

Princ. VI.

There are three Persons in the God-head, The Father, the Son, and the Holy Ghost, and these three are one God, the same in Substance, equal in Power and Glory.
1 Joh. 5. 7. Mat. 28. 19.

Quest. Expl.

I. **W**hat is the Substance of God?

a. It is his Essence standing under a Divine Relative Property, which is that we call a Divine Person. *Pro. 8. 22, 25. Heb. 1. 3. 2 Cor. 4. 4.*

II. *What means the Word Trinity?*

a. It is three in one, or one in three. 1 Joh. 5. 7. Mat. 28. 19.

III. *How are we to understand Persons when applied to the Divine Nature?*

a. Not in all things as when it's applied to humane Nature, (where it's used for one Substance distinct from another,) because the Infinite God cannot have Parts, or be a divided Substance. *Job. 11.*

7, 8, 9. *Jer.* 18. 6, 7, 8, 14. *Rom.* 1. 23, 25. *1st Cor.* 8. 25. *Act.* 17. 9

IV. *Why cannot the Divine Nature be a divided Substance?*

a. Because division of Substance would argue Imperfection, Unity of Substance being one of Gods high Perfections, Plurality in Distinct Substances would argue measurableness, limitation, dependance, and comprehensibility.

V. *What doth a Person import when applyed to the Divine Nature?*

a. It imports the Divine nature with a Distinct Relative Property, and though all Words in any Language comes infinitely short of expressing this Divine Mytery, yet this Word doth as well comport with it, as any we have. *Heb.* 1. 3. *Mat.* 28. 9.

VI. *How doth this comport with it?*

a. I. As Person, in a Law sense signifies one that is endowed with an Estate, that is his Property and not anothers; and therefore called personal. So God in the Person of the Father is endowed with the Property of begetting, which the Son and the Holy Ghost are not, &c.

II. As it's used in a Grammer sense, for we find in the God-head, one speaking of Himself, and to another, and of a third, which are three distinct Persons in Grammer sense. *Psal.* 110. 1. *Heb.* 10. 7, 9. *Job.* 15. 26.

III. A Person is taken for a distinct face, or aspect from another, and so are the Subsistences expressed to us. *2 Cor.* 4. 6. *Heb.* 1. 3. *Col.* 1. 15.

VII. *What is to be considered in the Divine Trinity?*

a. The Unity of Essence or Substance, and the threefold manner of being, which is the three
sub.

substances or Persons. *Mat.* 28. 19. *1 Joh.* 5. 7.
2 *Cor.* 13. 14.

VIII. *How is this glorious Mystery further expressed?*

a. The God-head begetting, is the Father, the God-head begotten, is the Son, the God-head proceeding, is the Holy Ghost. *Psal.* 2. 7. *Heb.* 1. 5. *Joh.* 1. 14, 18. *Joh.* 15. 26.

IX. *What is a Divine Person?*

a. It is the God-head with a Relative or individual Property. *Heb.* 1. 3. *Rom.* 9. 5. *Col.* 2. 9. *Mat.* 28. 19. *1 Joh.* 5. 7.

X. *How are these Divine Persons distinguished?*

a. They are breathing and sending, or breathed sent, and proceeding. *Joh.* 14. 26. & 15. 26. *Gal.* 4. 6. *Isa.* 42. 1.

XI. *What are the Persons breathing and sending?*

a. The Father and the Son. *Joh.* 14. 26. *Rom.* 8. 9. 11. *Psal.* 104. 30. *Joh.* 16. 7.

XII. *What is the Person of the Father?*

a. God in the relation of a Father conceiving or begetting his own most glorious Image. *Pro.* 8. 22, 24, 25. *Heb.* 1. 3.

XIII. *What is the Divine Person of the Son?*

a. God in the relation of a Son, conceived or begotten of the Father. *Pro.* 8. 24, 25. *Joh.* 1. 14, 18. & 3. 16, 18. *Heb.* 1. 3, 5. *Col.* 1. 15.

XIV. *What is the Divine Person of the Holy Ghost?*

a. God in the relation of the Holy eternal Spirit, breathed and proceeding from the Father and the Son. *Mat.* 3. 16. *Joh.* 1. 32, 33. & 14. 26. & 15. 26. *1 Pet.* 1. 12. *Joh.* 20. 22. *Act.* 2. 4, 33, 38.

XV. *What*

XV. *What then is the relative Property of God the Father ?*

a. It is infinitely, eternally and unchangably to beget the Son. *Psal. 2.7. Joh. 5. 19. 23, 26. Mic. 5. 2. Mat. 16. 16. Joh. 1. 1. & 7. 29. Pro. 8. 23, 24, 6.*

XVI. *What is the relative Property of God the Son ?*

a. It is to be infinitely, eternally, and unchangably, begotten of the Father, whereby He is the brightness of the Fathers Glory, and the express Image of his Person. *Heb. 1. 3. Joh. 1. 14, 18. Joh. 3. 16, 18. Heb. 4. 14. & 5. 5. 1 Joh. 4. 9. Joh. 6. 69. & 8. 58. & 6. 57. 1 Joh. 1. 1, 2. 2 Cor. 4. 4. Col. 1. 15.*

XVII. *Why is Christ said to be the only begotten Son of the Father ?*

a. Because tho Angels, and Men are called the Sons of God by Creation, and the Saints by Adoption, yet none of them are the Sons of God as Christ is by eternal Generation. *Heb. 1. 5. Joh. 1. 14, 18. & 3. 16, 18. 1 Joh. 4. 9.*

XVIII. *What is the relative Property, or Gods manner of Being in the Person of the Holy Ghost ?*

a. The Property of the Holy Ghost is to be sent or breathed forth by the Father and the Son, infinitely, eternally, and unchangably, *Joh. 15. 26. & 16. 7. Gal. 4. 6. Joh. 20. 22. Joh. 14. 26. & 16. 15. Isa. 48. 16. Tit. 3. 5, 6. Gen. 1. 2. 1 Cor. 2. 11. 2 Cor. 3. 18. 1 Cor. 12. 3, 4, 11. Gal. 5. 18.*

XIX. *What knowledg is it that may be had of this Divine Mystery ?*

a. Its no way to be known but by Revelation, wherein we are to rest satisfied; for if we cannot give an Account of the manner of natural Generation, and the Subsistence of the Soul, &c. How can

can we expect to bring down the Mystery of Eternal Generation, to our natural Reason and Capacities. I Cor. 2. 10. Job. 11. 7. & 35. 11. Eccl. 11. 5. & 3. 21. Job. 37. 16, 18, 19. Mat. 16. 16. 17. Isa. 54. 13. Job. 6. 45.

XX. *What Proof then is to be made from Scripture of the Plurality and Distinction of Persons in the Deity?*

a. From the Light which we have by Revelation, there are strong Scripture Arguments to prove that there is a Distinction of Substances, in the Deity, though it be too Mysteious for us to give an Account how it is, by Reason of darkness. Job. 37. 19. & 11. 7. Eccl. 11. 5. Mat. 11. 25, 27. Luke 10. 22.

We have proved there is but one God, That which now calleth for Scripture Demonstration is, that the Unity of the Deity subsists in a Plurality of distinct Persons, And we lay down these things for proof.

I. That Happiness that consists in a fruition by way of Communion consists in a Plurality, but Divine Happiness consists in a fruition by way of Communion. Ergo God said that Man could not be happy as a Creature in being alone, and tho God is but one, yet there is in God that which answers this part of Happiness in the Creature, in a Transcendent and ineffable manner; Now that there is a fruition by way of Communion in the Deity, is most manifest from Scripture. Gen. 1. 26. & 3. 22. Pro. 8. 30. Job. 7. 5. & 8. 38. & 1. 1, 2, 18. 2 Pet. 1. 17. Psal. 40. 8. and there's a Communion in Propriety. Job. 16. 14, 15. & 17. 10.

II. A Being that stands under divers mutual Relations eternally and unalterably fixed, that one cannot be the other, must admit of a Consideration of

of a Plurality in its manner of Existence ; but thus doth the Deity ; for God in the Father eternally and immutably begets and never can be begotten, the Son is eternally and unchangeably begotten and never can beget the Father, and so the Holy Ghost proceeds, and neither Father or Son can proceed from the Holy Ghost. *Joh. 1. 14, 18. 1 Joh. 1. 2. 2. Joh. 3. 1 Joh. 4. 9. Heb. 1. 5, 6. Gal. 4. 6. 1 Joh. 3. 24.*

III. Where there is a distinct mutual Converse in which one speaks of Himself to another, and of a third, there is the formality of many Persons : But in the Deity there is such a Converse. *Psal. 2. 8. & 110. 1. & 40. 8. Heb. 10. 9. Isa. 42. 1. & 59. 21. Mat. 12. 18. Isa. 61. 1. Heb. 1. 8, 9.*

IV. Where there is such a manner of existing and working, as that which is done by one, in one manner of existing, cannot possibly be ascribed to another, in another manner of existing, there's such a distinct manner of existing as comes under the sense of distinct subsistences or Persons. But in the Deity there's such a distinct manner of existing, as that which is done by one, in one manner of existing is not, nor cannot be ascribable to the Deity, in another manner of existing. *Ergo* There is in the Deity distinct subsistences or Persons. The Son is Incarnate, not the Father, *Joh. 1. 14. Col. 1. 19. & 2. 10.* The Father anointed the Son, the Son did not anoint the Father, *Luke 4. 18. Acts 4. 27.* The Holy Ghost is sent by the Father and Son, but doth not send the Father or Son, *Joh. 15. 26. Gal. 4. 6.* The Father brings his begotten Son into the World, *Heb. 1. 6.* The Father raised the Son from the dead, *Gal 1. 1.* The Father sets the Son upon his Throne, not the Son the Father, *Psal. 2. 8, 9, 10. Heb. 1. 8.* Judgment is by the Father committed to the Son, not by the Son to the Father, *Joh. 5. 22, &c.* V.

V. Promises, and Gifts, from one to another, and of one another, argues a distinction of Persons between one and the other ; but in the Sacred Deity there is giving to and receiving from one another, and a giving of one another ; therefore, there are distinct Persons in the Deity. *Joh. 10. 29. 2 Tim. 1. 1, 9. Joh. 17. 6, 8, 9, 10. Rom. 8. 32. Joh. 3. 35. & 13. 3, & 5. 26, 27. & 6. 39. Rom. 5. 5. 1 Joh. 3. 24. & 4. 13.*

VI. Where there is an Image one of another, there is such a distinction one from another, that one is not the other in that respect : But in the Deity there is an Image one of another, &c. Ergo The Mystery is most manifest from express Scripture. *2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3.* Its a received Rule, that cannot be contradicted, That things alike are not the same in that respect wherein they are alike.

VII. Where one doth as it were command and another obey, where one sends and another is sent, There is a personal Distinction between one and the other : But in the Deity there is one, as it were, commanding another obeying, &c. Ergo *Joh. 8. 28, 38, 40. & 10. 17, 18, 32, 37. & 15. 15. Joh. 20. 21. Luk. 10. 22.* The Father, doth as it were, command the Son not Himself, sends the Son not Himself, rewards the Son not Himself. All relative actions always suppose the relate and correlate ; the relative and correlate Affections are placed in distinct Persons or subjects according to the Nature of the Persons divine or humane. Now the Nature of the divine essence is to stand forth as distinct Persons in distinct Individual Properties without Individuation in Substance, which it cannot doe by reason of its Perfection in essential, incommunicable Properties, for Individuation in distinct substances belongs to the Imper-

Imperfection of the Creature, it being from finiteness and parts that its divisible into.

VIII. Where there is a distinct manner of working by one and another tho' of the same thing, there there are Persons distinct one from another: But in the Deity there is a distinct manner of working. *Ergo* *Joh.* 5. 17. Redemption is said to be wrought by the Son. *Eph.* 1. 7. *Heb.* 9. 12. *Gal.* 3. 13. 1 *Pet.* 1. 18. 19. *Rev.* 5. 9. *Act.* 20. 28. The Father is no where said to redeem us as the Son, it was the Son that was made sacrifice for sin, and wrought in another way and manner then the Father did: Besides the distinction in working appears in Order and manner of working in respect one of another. The Father is first in Order and the spring of working, and works from Himself by the Son and Spirit; the Son is distinctly second in Order of working, of Himself from the Father, and by the Spirit, the Spirit works from the Father and the Son, and by himself 2 *Cor.* 1. 3. & 11. 31. *Gal.* 1. 1, 2, 3. *Eph.* 1. 3, 17. 1 *Thes.* 1. 1. 2 *Tim.* 2. 1. 2. *Tit.* 1. 4. *Joh.* 15. 26. 2 *Cor.* 13. 14.

IX. Where there are singular express faces or Characters to distinguish one from another, there is a personal distinction of one from another; But in the Deity there is such express distinguishing Characters. *Ergo* The Character of the Father is to be the Father of Christ. *Eph.* 1. 3. The Character of the Son is that He is the brightness of his Fathers Glory, and the express Image of his Person *Heb.* 1. 3. 2 *Cor.* 4. 6. The Character of the Holy Ghost is that He is the Comforter, the Spirit of Truth, proceeding, sent forth by Christ from the Father, and sent by the Father in the Name of Christ. *Joh.* 14. 26. & 15. 26.

X. If God works not essentially meerly but subsistentially, The Father through the Son, by the Spirit,

Spirit, then there are Plurality of Persons in the Deity. But God still works so in Creation, Providence and Redemption; Hence He speaks in the Plural Number, and Acts so. *Gen. 1. 26. & 3. 21. 2 Joh. 1. 3. Psal. 104. 30. Col. 1. 16, 17. Tit. 3. 4, 5, 6, 7.*

XXI. *How may this great Mystery be a little illustrated to our Understandings, so as to have a Glimps of a little part of it?*

a. The first Being living a most perfect Life of fruition in Communion, and being but one infinitely pure Act, doth most Transcendently comprehend, and conceive Himself, beholding his own most glorious Image by his Infinite Understanding, reflecting on Himself as the Chiefest Good, which He enjoys in the highest mutual Love and Delight. *Joh. 3. 35. & 5. 20. 2 Pet. 1. 17. 1 Joh. 4. 8.*

XXII. *How doth our Apprehension of three Substences arise from hence?*

a. God reflecting upon and conceiving Himself, is God in the Person of the Father; God conceived as his own most glorious Image, is God in the Person of the Son; God enjoying Himself as his own Chiefest Good in the relation of Father and Son, with most ineffable Love and Delight, is the third Person the Holy Ghost. *Mic. 5. 2. Psal. 147. 5. Pro. 8. 22, 23, 30. 1 Joh. 4. 7, 8. Heb. 1. 3. Joh. 14. 26. Mat. 28. 19. Joh. 5. 26. & 6. 57. & 10. 15, 38. & 14. 10, 11, 20. 1 Joh. 2. 23. Joh. 17. 24.*

XXIII. *How are the Substencies distinguished from the Essence?*

a. In the manner of being only, which is the Divine Personality or Subistence; for the Father doth not communicate God-head in begetting, but Sonship only. It's very improper to say, Christ is God of God, but every Person is essentially, absolutely

lutely first, having the whole God-head in it. *Joh. 5. 26. Joh. 8. 58. Rev. 1. 8. Col. 2. 9. Mic. 2. 5. Isa. 9. 6.*

XXIV. *What follows from each Subsistence, being absolutely first, having the fulness of the God-head in it self?*

a. The fellowship of the Divine Subsistences consisting in their deep Interest in the Essence, and their mutual Agreement and Delight. *Joh. 10. 30. & 5. 19. & 10. 17. & 8. 49, 54, 55. Prov. 8. 30.*

XXV. *What is their deep Interest in the Essence?*

a. That each one hath the same Essence wholly and altogether, and whatever is to be attributed to the Essence belongeth to each Subsistence, *Col. 2. 9. 1 Joh. 5. 7. Joh. 14. 11, 20.*

XXVI. *What follows from hence?*

a. That they are Co-equal, i.e. Coessential, Co-eternal, Co-infinite, and Co-immutable, and equally such in all the communicable Attributes. *Joh. 5. 18. & 1. 1. Phil. 2. 6. Heb. 9. 14.*

XXVII. *What is their mutual Agreement?*

a. Their Co-existence, Concomitancy, and Concurrence in Counsels and Operations. *Pro. 8. 22, 23, 24, 27, 30. Joh. 1. 20. Col. 1. 15, 16, 17. Joh. 8. 38. Col. 1. 19. Joh. 10. 25, 37. 2 Cor. 13. 14.*

XXVIII. *What is their mutual Delight?*

a. That whereby they being all with and in one another, delight in and glorify one another. *Pro. 8. 30. Joh. 10. 38. & 13. 31, 32. & 17. 5, 21. Joh. 8. 49, 54. Joh. 13. 31, 32. & 14. 13. Heb. 5. 5. Joh. 16. 14. 2 Pet. 1. 17.*

XXIX. *How are they distinguished from one another?*

a. By their Relative and Individual Properties. *Joh. 5. 7. Mat. 28. 19. Joh. 14. 20, 28. & 10. 36. & 14. 26. & 15. 26.*

XXX.

XXX. What is to be inferred from their Distinction by Relative Properties?

a. That one cannot be before another, but are Co-existent and Co-apparent, one preceding another only in Order, manner of Subsisting, and Relation. *Joh. 10. 29. 30. & 5. 30. Joh. 8. 49. & 10. 30. 31. 32. 33. 34. 35. 36.*

XXXI. What is to be inferred from the Concurrence of the Divine Persons?

a. Their Co-operation and distinct manner of Working.

XXXII. What is their Co-operation?

a. It is that whereby they work the same thing inseparably and for the same End. *Gen. 1. 26, 27. Joh. 5. 17, 19, 21, 23. Joh. 1. 3. & 14. 13. & 17. 3.*

XXXIII. Have they not a Preheminence one above another?

a. As they are all equal in Working; So in Glory. *1 Cor. 2. 8. Eph. 1. 17. 1 Pet. 4. 14.*

XXXIV. What is their distinct manner of Working?

a. It is that whereby each Person Acts and Works according to his Order and Manner of Subsisting. *Joh. 16. 7, 26, 27. 1 Cor. 12. 4, 5, 6.*

XXXV. What is the Fathers Order and Manner of Working?

a. That whereby He works of Himself by his Son and Spirit. *Mat. 11. 25, 27. Eph. 1. 9, 10, 11, 17, 19. Psal. 33. 6, 11. & 104. 30.*

XXXVI. How is it that the Father is first in Order and manner of Working?

a. In that his Order of Subsisting is first, and there is no Original of his Person; therefore Will and good Pleasure is ascribed mostly to the Father. *Mat. 11. 26. Eph. 1. 9, 11. Rev. 4. 11. Gal. 1. 1, 3, 4.*

XXXVII.

XXXVII. *Why is He said to Work by his Son and Spirit ?*

a. Because He is said to send his Son and Spirit, as it were to employ them. *Joh. 3. 16. Gal. 4. 4, 6. Joh. 1. 3. Eph. 3. 9. Heb. 1. 2. Mat. 10. 20. Luk. 1. 35. Joh. 14. 10.*

XXXVIII. *What is inferred hence ?*

a. That the Father is the Original of all things, He is the Spring of Action. *Gen. 1. 26. Joh. 14. 26. 1 Cor. 8. 6. Eph. 1. 3. 1 Pet. 1. 3. 2 Pet. 1. 17. Joh. 8. 29. & 4. 34. & 5. 30. & 6. 39.*

XXXIX. *What is the Sons Order and Manner of Working ?*

a. That whereby He works from the Father and by the Holy Ghost. *Joh. 5. 19, 30. & 15. 26. & 16. 7, 13. & 14. 10, 16, 28. Joh. 1. 3. 1 Cor. 1. 24. Joh. 6. 38, 40. Heb. 1. 3. Joh. 14. 26.*

XXXX. *Why say you the Son works from the Father ?*

a. Because His Person and Sonship is from the Father, therefore works as one that is come out from, and set on work by the Father. *Joh. 8. 42. & 14. 10. & 5. 19, 30. Joh. 8. 29. & 3. 16, 34. & 7. 28. 29.*

XXXXI. *Why do you say by the Spirit ?*

a. Because the Spirit proceeds from the Son as from the Father, and is the Spirit of the Son, and therefore He sends him and sets him on work, as well as the Father doth. *Gal. 4. 6. Joh. 14. 26. & 15. 26. & 16. 7, 13, 14. Joh. 14. 16.*

XXXXII. *What is inferred from hence ?*

a. That the consummating and compleating of all things, is given to the Holy Ghost, and that he works from the Father and the Son. *Joh. 14. 26. &c. 1 Cor. 12. 11. Jer. 31. 33. 2 Cor. 3. 3. & 13. 14.*

XXXXIII.

XXXXIII. *What follows from the distinct manner of Working?*

a. That that Act or Work wherein any Persons manner of working doth singularly appear, is more peculiarly ascribed to that Person. *Mat. 12.28. Luk. 1.23. Act. 1.16. Rom 5.10. Act. 3.26. Gal. 4.4,5. 1 Jon. 4.9,10. 2 Cor. 13.14.*

XXXXIV. *What ~~works~~ doth the Father most appear in, or are more peculiarly ascribed to Him?*

a. Election and Creation; thence Will and Command are ascribed to Him. *Eph. 1.3,4. & 3.9. Luke 10.21. Joh. 5.19 & 10.18. Eph. 1.3,4.*

XXXXV. *What is most ascribed to the Son, wherein his manner-of Working doth appear?*

a. Incarnation and Redemption. *Joh. 1.14. Gal. 4.4,5. Tit.2.4. Eph. 1.7. Heb. 9.12,15. Hence wisdom is given to the Son, 1 Cor. 1.24. Isa. 9.6.*

XXXXVI. *What is most peculiarly ascribed to the Holy Ghost?*

a. Sanctification, and therefore Power for Execution is mostly given to the Holy Ghost. *Tit. 3.5. 2 Thes. 2.13. 1 Pet. 1.2. Rom. 15.13,16.*

XXXXVII. *How prove you the Father to be God?*

a. The Scriptures expressly call him so. *Rom. 15.6. 2 Cor. 1.3. & 11.31. Gal. 1.1,2,3,4. Eph. 1.3,17. Phil. 2.11. Col. 1.3,11. 1 Pet. 1.3. 2 Joh. 3. Jud. 1.*

XXXXVIII. *How prove you the Son to be God?*

a. From expresse Scripture, where He hath the Names and Titles peculiar to God alone, Divine incommunicable Attributes are given to Him, Works of Creation, Providence, and Acts of Forgiveness, which are ascribed only to God, yea Divine Worship, Majesty and Authority. *Jer. 23.6. Joh. 1.1,2. Isa.*

9. 6. & 25. 9. *Joh.* 20. 28. *Rom.* 9. 5. *1 Tim.* 3. 16. *Rev.* 17. 14. *Joh.* 2. 25. & 3. 13. & 8. 58. *Heb.* 2. 2. *Col.* 1. 16, 17. & 2. 9. *Mat.* 9. 2. *Heb.* 1. 5. *Rev.* 5. 18, 19. *1 Cor.* 2. 8.

XXXXIX. *How prove you the Holy Ghost to be God?*

a. Because He is expressly called so in Scripture, Attributes proper to God ~~alone~~ are given to Him, and Operations, Honour and Worship, with Divine Majesty and Authority, which belong to God only. *Act.* 5. 3, 4. & 19. 2, 6. *1 Cor.* 3. 16. & 6. 19. *2 Cor.* 6. 16. *Psal.* 139. 7, 8. *1 Cor.* 2. 10. *Psal.* 33. 6. *Gen.* 1. 2. *Zech.* 4. 6. *Act.* 2. 4. *Rom.* 15. 19. *Isa.* 63. 10, 14. *1 Cor.* 12. 11. *Act.* 20. 28. *Rom.* 8. 11, *Rom.* 15. 13, 16. *Mat.* 28. 19. *2 Cor.* 13. 12. *1 Pet.* 4. 14. & 3. 19. *2 Pet.* 1. 21. *Act.* 28. 25, 26. *Isa.* 61. 1. *Luk.* 12. 10. *Mat.* 12. 31, 32.

CHAP. VII.

Of the Decrees of God.

Art. 17. *Predestination to Life is the Everlasting purpose of God, whereby (before the Foundations of the World were laid) He hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation, those that He hath*

hath chosen in Christ out of Mankind, and to bring them by Christ to Everlasting Salvation, as Vessels of Honour.

Princ. VII.

The Decrees of God are his Eternal Purpose, according to the Counsel of his own Will, whereby for his own glory, He hath Fore-ordained whatever comes to pass.
 Eph. 1.4, 11. Rom. 11.33. Heb. 6.17.
 Rom. 9.15, 18.

Quest. Expl.

I. **W** Hereon is the necessity of a Decree grounded?

a. On the limited Efficiency of God, for there must be something in God that must bound his Almightyness, as to what he doth do, or else his Creation would be infinite, and his Works so, as his Power is. *Mat. 3. 9 & 26. 53, 54.*

II. *What proves a Decree in God further?*

a. If God work by Counsel, He works from a Decree. At, Ergo, and either God must work from Counsel, or from a Necessity of Nature, as the fire burns, and water wets; so that He could not choose but work, from whence it would follow that God Created from Eternity; but this the Scripture denies. *Gen. 1. 1. & 2. 1. Heb. 4. 3.*

III. *What other Arguments is there for a Divine Decree?*

a. If there were no Decree in God, there were as much certainty from Eternity, of the future being of all possible things that never are or shall be, as of those things that are or certainly shall be in time, and God should as much Will the things that He never doth, as those that He doth, for if there be no will to bring things from a state of meer possibility to a state of futurity, then must things be produced by chance or of themselves, and God knows not how. *Job. 22. 13. Psal. 73. 11.*

IV. *Can you add one Argument more?*

a. Either God hath Decreed his Works from Eternity, or else God was ignorant from Eternity of what He would do; But God knew what He would do, &c. The Evidence of the ~~Distinction~~ lies here, That if God foreknew his Works from Eternity, He knew them from themselves, or from Himself; there could be no third thing to acquaint God with them. If his Presence arose from the Works themselves, it must arise from them as future, or else they were not foreknown, for that is not foreknown at all that is not foreknown whither it will be or not, but being in it self under a Contingency as to futurity, the greatest Judgment that can be made of it is only Opinion. If God foreknows the being and working of the Creature from Himself, it must be from his Decree, for it is the Will of the Efficient that brings a thing out of possibility into futurity. God knows a thing will be, because He wills it to be; He doth not will it to be, because He knows it will be, neither can He know a thing will be, before He hath willed that it shall be. *Act. 15. 18. Psal. 94. 8, 9.*

V. *Doth the Scripture speak expressly of Gods Decree concerning things that come to pass?*

a. It

a. It doth ; *Psal.* 2. 7. *Job.* 28. 24, 25, 26, 27. & 38. 5, 10, 11, 12. *Isa.* 10. 22, 23. *Pro.* 8. 29. *Zeph.* 2. 2. *Psal.* 148. 6. *Jer.* 5. 22.

VI. *What doth the Word Decree import ?*

a. It signifies the making a decided or determinate difference between things that shall not be, and things that shall, whereby some possible things come to be future, some not. 2 *Chron.* 30. 4, 5. *Eze.* 5. 13, 17. & 6. 1, 3, 8, 11, 2. *Est.* 1. 20. & 2. 8. & 3. 15. & 8. 14, 17. & 4. 3, 8. & 9. 1, 13, 14, 32. *Dan.* 2. 9, 13, 15. & 3. 10, 29. & 4. 6, 17, 24. & 6. 7, 8, 9, 12, 15, 26. *Joh.* 3. 7. *Luk.* 2. 1. *Job.* 22. 28. *Pro.* 8. 15. *Isa.* 10. 1. *Act.* 19. 21. *Rom.* 1. 13. *Jer.* 49. 30. *Dan.* 1. 8. *Hab.* 2. 3. *Rev.* 1. 1.

VII. *What is a Decree of God ?*

a. It is his definitive Sentence in his eternal purpose, and Intention concerning all things possible, whereby they are peremptorily determined to be, or not to be, to do or not to do, what they be or do in time. *Isa.* 14. 24, 26, 27. *Act.* 2. 23. & 4. 28. *Isa.* 19. 12. & 23. 9. & 46. 11. *Jer.* 4. 28. & 49. 20. & 50. 45. *Lam.* 2. 8. *Eph.* 1. 9. & 3. 11. *Rev.* 1. 1.

VIII. *How doth God decree, or by what Rule doth He proceed ?*

a. As an Agent by the highest Counsel, whereby He most wisely consults, and contrives what is best to be determined to come to pass. *Pro.* 20. 18. & 15. 22. *Rom.* 11. 34. *Job.* 12. 13. *Isa.* 28. 29. *Pro.* 8. 14. *Isa.* 19. 17. *Psal.* 33. 11. *Pro.* 19. 21. *Isa.* 46. 10. *Heb.* 6. 17. *Jer.* 32. 17, 19.

IX. *From whence is the Consult or Counsel, and the Determination ?*

a. From the pleasure of his own Will, that which God pleaseth to determine to do, that is always best according to the wisest Counsel that can be taken. *Eccl.* 8. 3. *Isa.* 44. 28. & 46. 10. *Psal.* 115. 3. & 135. 6.

Eph. 1.5,9. *Rev.* 4.11. *1 Cor.* 15.38. *Col.* 1.19. *Rom.* 11.34.

X. *What further is to be considered in the Counsel of God?*

a. The Highest Ends, with the proposing the best meanes for the Attainment of them.

XI. *What is Gods proposed Glorious Scope, or End?*

a. It is his own Glory, and the shining forth thereof in a wonderful manner. *Isa.* 43.7. & 60.1.7. & 66.18,19. *Psal.* 104.31. & 138.5. *Isa.* 35.2. & 40.5. *Ezek.* 3.12. & 10.4. *Hab.* 2.14. *Psal.* 8.1. & 57.5. & 102.15. *Isa.* 62.2.

XII. *What is Gods Counsel?*

a. It is his Infinite, Eternal and Wise Consult and deliberation as it were, in Himself about the best meanes for the Accomplishment of his most glorious End. *Pro.* 20.18. & 15.22. & 8.14. *Isa.* 19.17. & 28.29. *Act.* 2.23. *Job.* 12.13.

XIII. *What is the first product of a wise Counsel?*

a. A determined Plat-form or Idea in the mind of the Efficient, of whatever is to come to pass; wherein it is seen by foreknowledg or prescience. *Rom.* 8.29. & 11.2. *Act.* 2.23. *1 Pet.* 1.2,29.

XIV. *What is the foreknowledg of God?*

a. Science or Knowledg may be of things possible; but foreknowledg or prescience can be but of that which certainly shall, or shall not be future, and therefore is founded in God on his Determination of things unto futurition. *Rom.* 8.29. *1 Pet.* 1.2. *Act.* 15.18. *2 Tim.* 2.19. *2 Pet.* 2.9. *Psal.* 33.11. & 40.5. & 92.5. *Isa.* 55.8,9. & 66.18. *Jer.* 29.11. *Psal.* 139.2.

XV. *What*

XV. *What is the Divine Idea or Plat-form?*

a. It is the most wise Conception in God of things that He hath determined an Actual being to, in their whole frame, Connexions, Uses, and Actions, whereby they appear in himself, what they shall be and do, certainly and infallibly. *Act. 15. 18. Heb. 4. 13. Psal 139. 16. Pro. 8. 26, 27. Isa. 40. 13, 14. Rom. 11. 33, 34. Rev. 5. 8, 7, 12, 13. & 13. 8.*

XVI. *What is the difference between this Divine Conception, and that which is the Eternal Generation of or begetting of the Son?*

a. This Conception is of a Plat-form of the Creature, of that which never can be infinite; but the Eternal Generation is the Conception of the Infinite God Himself. The Conception of the Creatures Idea, is a Voluntary Act by Counsel, but Gods Conception of his own Image, is natural, He cannot but do it as He is God. Lastly, this Conception is of a being that must have its Actual Existence distinct from the Divine Nature: but eternal Generation consists in the Conception of God Himself, and never produceth a being distinct from God. *Heb. 10. 10, 11, 12. Psal. 137. 23, 26, 27. Joh. 1. 18. & 11. 38. Heb. 4. 13. Col. 1. 15.*

XVII. *How doth it appear there is a pre-existent Idea or Plat-form in God of all his Works?*

a. Because He is the greatest Agent by Counsel, and the best Artificer in the World; and if it be so in all Creature Artificers, then its much more Transcendently in God, who is more Excellent in working. *Isa. 28. 29. Jer. 32. 19. Eph. 3. 10. Heb. 4. 13.*

XVIII. *Whence doth arise this Idea or Plat-form knowledg in God?*

a. It must arise from God Himself, or from the Creature of whom it is a Plat-form. Not from

^the Creature, because it hath its place in the Cause of the Creature, and hath a respect to the Creature as its Effect. Besides it would Argue great Imperfection in God to be beholden to the Works of his hands, for that knowledg which He hath of them; therefore He knows the Creature as perfectly in Himself, as in its own Existence. *Rom.* 11. 33, 34, 35. *Isa.* 40. 13. *1 Cor.* 2. 16. *Psal.* 139. 2, 3, 4, 6, 14, 15, 16.

XIX. *What is the pleasure of God?*

a. It is that whereby He exerciseth a free, absolute and Sovereign Power in all his Decrees concerning the Creature. *Psal.* 115. 3. *Job.* 23. 13. *Isa.* 43. 13. & 46. 10. *Eph.* 1. 9, 11. *Rev.* 4. 11. *Psal.* 135. 4, 5. *Rom.* 9. 21, 22.

XX. *What appears further in Gods Decrees?*

a. Gods Constancy, Truth, and Faithfulness.

XXI. *How doth his Constancy appear?*

a. In the Permanency, and Inimutability of his Counsel, and Decrees. *Numb.* 23. 23. *Pro.* 19. 21. *Isa.* 46. 10. *Zeck.* 6. 1, 2, 3. *2 Tim.* 2. 19.

XXII. *How doth the Veracity and Faithfulness of God appear?*

a. In that He decrees nothing but is agreeable to Himself, and what He decrees He truly Executes. *Psal.* 2. 7. *Jer.* 10. 10. *Rom.* 3. 4. *2 Tim.* 2. 12, 13. *Job.* 23. 14.

XXIII. *What is further inseperable from Gods Decrees?*

a. The Eternity of them, and the Absoluteness of them.

XXIV. *What is the Eternity of Gods Decrees?*

a. That whereby the Decrees of God are before all time, and the cause of time, and of all things in time. *Isa.* 57. 15. & 63. 16. *Eph.* 3. 11. *1 Joh.* 1. 2. *Eph.* 1. 4. *Pro.* 8. 29. *Jer.* 31. 3. *Hab.* 1. 12.

XXV. *What*

XXV. *What is the Absoluteness of Gods Decree?*

a. That whereby it is meerly from Himself, not built upon any thing in the Creature, or foreseen in the Creature, good or bad; and therefore is not conditional as appears by unanswerable Arguments.

Arguments against the Conditionality of Gods Decree.

I. It implies a great Contradiction; for it makes the second Cause the first Cause. *Conditio est causa conditionati*. Now if some thing in the Creature be the Cause of the Decree of the Creator, then the second Cause becomes the first, and the first the second, Yea, the Creature the first determinating cause of its own being or acting.

II. That which denies God an absolute Being is blasphemous: But to say Gods Decree is conditional, denies Gods absolute Being, and makes it only conditional. *Ergo*, The Minor is proved from a received Truth, that whatever is in God, is God; and the Decree is God decreeing.

III. That which denies the highest Perfection to God in willing, is to be abhorred. But to say God wills conditionally, denies Him the highest perfection in willing. *Ergo*, The Minor appears thus, because a Conditional Decree is by an imperfect way of willing, for it's to will uncertainly, and to will dependently upon the Creature; and, therefore it's not the best and perfectest way of willing, which must always be ascribed to God, who Acts always in the highest Sphere of perfection.

IV. That which makes a Decree no Decree is not to be predicated of a Divine Decree. But

to say Gods Decree is a conditional Decree, makes Gods Decree no Decree at all, *Ergo*, Minor appears thus, from the Nature of a Decree, It's a determination of an indifferency to a certainty, whereas a Conditional Decree leaves the thing, at uncertainty still, leaves it at an indifferency, and in only a possibility to a Being, whereby its as possible not to be, as to be, and being altogether undetermined, or determined, but upon an uncertain Condition, its no more Decreed to be, then not to be.

V. If any Decree of God be conditional, then all the Decrees in God are conditional; but all are not conditional. *Ergo*, Major, 1. For all Decrees in God, are but one Act, and all must be of the same Nature conditional or absolute, decreeing in God being one and uniform, though as it falls on divers Objects in Execution, there seems a diversity of streams; but we speak of it as an Eternal Act in God, 2. Minor, All are not conditional, for then the Decree of Creating the World should be so, and God should take up a Decree of giving the Creature a Being upon the Condition of its Being, or something that it would do after its being, which is monstrously absurd, and makes Gods decree in time only.

VI. That which denies Gods Prescience, or foreknowledge of future things, is blasphemous. But to say, Gods Decrees are conditional and not absolute, denies Gods certain foreknowledge or Prescience. *Ergo*, The Minor is thus proved, If things in a state of possibility had not been made future by a Determination, they could never have been foreknown, as future things; they may be known as possible. (*viz.* That there might be two Suns in the Firmament,) but they could not be foreknown as future, unless predetermined.

VII. That

VII. That which is conditionally built on what the Creature is, or may do, is built on a finite, temporary, and changeable being; but the Decree of God cannot be so built, because it's Infinite, Eternal and Unchangeable as God, and cannot therefore have the least dependance on that which is finite, temporary and changable. Now that his Decreeing Will is infinite, appears, on that as his understanding is, so is his Will. *Psal.* 147. 5. that his purpose or decree is Eternal. *Eph.* 3. 11. that his decree is Unchangeable, See *Job.* 23. 13. *Jam.* 1. 17.

VIII. That which ascribes unto God but an opinative Judgment of things, and not a certain knowledge, is not to be allowed; but to say, Gods Decrees are conditional, ascribes but an opinative Judgment of things to God. For the Major, To make God such is to make Him inferiour to humane Artificers, who lay a designed Plat-form of their Work as far as possible they can. But to say that God doth not will perfectly, compleatly, and certainly, in perfixing all connexions, contingencies, and dependances, is to impeach his Wisdom, Power, and other Perfections. Minor, To say, God makes a Conditional Decree, is to say, that this or that being or Act on may or may not fall out, or another thing may, or may not do or Act, so that is but a contingent Proposition to God, and his Judgment of it can be but Opinion, and the most He can conclude, this or that to be, or will do upon it, is but as a probability.

Object. If it is said, *some of Gods Decrees are absolute and some conditional, as thus, God absolutely decrees to make Abraham, but decrees not whither he shall certainly believe, The Will of God is conditionally conversant about that, viz, If Abraham will,*

will, he shall believe; so that the decree of God about Abrahams believing, is meerly conditional.

Ans. This makes Decrees in God of two contrary Nature, whereas the Decree in God is one and uniform in the Fountain, one pure Act decreeing all things that shall come to pass, without any motion thereto, from the Creature, falling upon things of a different and contrary kind and Nature, such as things necessary and contingent.

2. But supposing there were two sorts of Decrees in God Absolute and Conditional, it must follow that all Conditional Decrees, must be grounded on absolute; as suppose God absolutely decrees to Create *Adam*, but only conditionally decrees what *Adam* shall do. It will follow. 1. That God hath decreed a Creature absolutely, and foreknows not what he will do, for whatever *Adam* shall do, its not certainly future, but possible only, therefore God cannot know it as future. 2. It follows that God hath decreed a Creature, and knows not how it will Act, no good Artificer doth so. 3. That He hath decreed a Creature, but not determined his End; for not knowing what he will do, He cannot determine his End, whither he will be a Vessel of honour or dishonour, to the Glory of Justice only, or of Grace. 4. If God hath decreed the contingent Effect conditionally, He must have decreed the contingent Cause but conditionally, as it will determine it self; so contingent Causes must all take their rise and determination from themselves and one another *in infinitum*, and God not concerned in the determination of them, but concerned only about them as possible or probable things. Hence God makes Creatures absolutely, and disposeth of them to their End only conditionally and contingently, which is most absurd and unbecoming the nature of God.

XXVI. *What is it that God decreeth?*

a. The Great End which is the shewing forth of his own glory, and the means leading to the best accomplishment thereof. *Isa.* 28. 2. & 42. 8, 9. & 43. 7. & 60. 21. *Eph.* 1. 5, 6. *Neh.* 9. 5, 6.

XXVII. *What sort of Beings are decreed by God, and on whom doth his decree fall?*

a. Two sorts especially, such as Act necessarily, and such as Act contingently.

XXVIII. *What is an Agent by necessity?*

a. One that is naturally disposed to produce this or that Effect, and cannot do otherwise, if it be not hindred by an external Opposition, as the fire burns, and the water wets, or such things as come to pass by external compulsion. *Psal.* 83. 13 14.

XXIX. *What if a natural Agent be hindred by another acting contrary thereto, or forced to do that it hath no propensity to, by Nature?*

a. That which acts another thing to that which it's not enclined naturally, is a cause by Accident, and when a thing is used, to that it cannot move it self as to its object, its an Instrument in the hand of some principal Efficient. *Isa.* 10. 5, 6, 13, 14.

XXX. *What is Contingency?*

a. It is that which may, or may not be if we speak of a Contingent Effect, and that which may or may not act to produce the said Effect, is a contingent Cause, and is properly a Voluntary Agent, and its called contingent in respect of second beings not in respect of the first. *1 Sam.* 23. 11, 12.

XXXI. *What Judgment may be made of a Contingency before its Determination to Action?*

a. We can make no Judgment of it, but that which we call Opinion.

XXXII. *Doth God make no oier Judgment of them.*

a. Noth-

a. Nothing can be contingent to God; for He hath absolutely decreed whatsoever comes to pass, that necessary things shall act necessarily, and contingent things contingently; but certainly according to his Decree. *Rom. 9. 11, 15, 16.*

XXXIII. *Doth not the Absoluteness of Gods Decree put a force upon Mans will?*

a. It is so far from it, that it maintains the liberty of the Creatures will, that all free Agents act as freely according to the Decree, as Agents by necessity do act necessarily. *Exod. 3. 19, 20. Psal. 110. 13.*

XXXIV. *How is the certainty of the Event according to the Decree, consistent with the Creatures freedom?*

a. In that the Cause doth according to Decree act agreeably to its own Nature in the production of the Event, contingent Causes act contingently, and necessary Causes necessarily. *Isa. 44. 26, 28. Exod. 4. 21. & 6. 1. Psal. 110. 3. Jer. 31. 35, 36, 37.*

XXXV. *How is Gods Decree to be distinguished of?*

a. The Decree of God and God decreeing are not to be divided, God being one pure Act; but the Various Objects it falls upon being distinguishable, we accordingly consider of the Decree.

XXXVI. *What are those Objects?*

a. They are the Creatures without Reason, and such as are endowed with it.

XXXVII. *What Attributes doth God chiefly decree to glorify on the Creatures without Reason?*

a. His Wisdom, Power and common Goodness. *Job. 36. 5, 24, 25, 26, 27. & 38. 37. Psal. 104. 24, 25, 27. Jer. 10. 12, 13. Job 26. 10. &c. Psal. 62. 11, 12. & 106. 87. & 111. 67. & 150. 1, 2. & 19. 1. & 126. 2, 3. & 147. 8, 9. Luk. 12. 24. Psal. 36. 6.*

38. *What*

XXXVIII. *What Attributes especially hath God decreed to glorify in the reasonable Creatures?*

a. Not only his Wisdom, Power, Goodness, but all his most glorious Attributes, especially his Grace and Justice.

XXXIX. *What is the decree of God concerning Angels and Men called?*

a. Predestination whereby they are absolutely determined to their End and Means, leading thereto according to their distinct Natures. *Act. 13. 48. Eph. 1. 5, 11. Rom. 8. 26, 30. 1 Thes. 1. 4, 5.*

XL. *What then is Predestination?*

a. It is the Decree of God concerning the manifestation, of his special Glory in the Everlasting state of Angels and Men. *Exod. 33. 19. & 34. 6, 7. Rom. 9. 11. to 18. Ps. 115. 1, 2. Rev. 15. 4 Isa. 43. 7. Rev. 7. 11. Eph. 1. 4, 5.*

XLI. *Were Angels the Objects of the predestinating Decree?*

a. It is manifest they were by Gods decree, Vessels of honour and dishonour, some not keeping their first Estate. *1 Tim. 5. 21. 2 Thes 1. 7. Mat. 22. 30. 2 Pet. 2. 4. Jud. 6. Psal. 78. 49.*

XLII. *In what respect were Angels the Object of the Decree?*

a. Not as standing or falling, but all Angels as such making up the Angelick Nature, of which some were decreed to be vessels of honour, some of dishonour. *Rom. 9. 21, 1 Tim. 5. 11. Jude 6.*

XLII. *What Order is their in Gods decree of Predestination?*

a. Predestination is an immanent, Eternal Act in God, without change, accession, priority or posteriority, but according to our Conception of rational Agents, there is an Order of purposing one thing for the sake of another, and accordingly we conceive

conceive of God as a transcendent Agent by Counsel. *Job* 26.12. *Rom.* 9.17. *Exod.* 9.16. *Psal.* 139.14,15, 16,17. *1 Cor.* 3.19,20. *Isa.* 55.8,9. *Job.* 12.17. *Isa.* 25.1.

XLIV. *Is Predestination an Act of mercy, or Justice?*

a. Predestination, as such, is neither an Act of mercy or Justice, but of meer Sovereignty, whereby one part of the same Lump (without regard to any difference) is set apart to one use, and another part to another. *Rom.* 9.11.20,21. *Mat.* 20.15.

XLV. *What is the special glory that God hath decreed, to shine forth in the Everlasting state of men and Angels?*

a. The magnifying his Grace and Justice.

XLVI. *How doth He magnify his Grace?*

a. In Executing his Sovereign Decree in a way of distinguishing Love. *Jer.* 31.3.

XLVII. *How did the grace of God shine forth in saving Angels?*

a. Aboundantly, in preventing them that fell not, in bestowing confirming Grace, in rewarding them, their greatest service being not proportionable thereto. *Isa* 6.2. *Job* 4.18.

XLVIII. *How doth the grace of God shine forth in the saving of Men?*

a. In the highest and most glorious Manner, in a way of shewing Mercy to sinful, and miserable Creatures, which make it the Riches of the free grace of God. *Exod.* 33.19. *Rom.* 9.15,18,23 *Eph.* 2.7. *Col.* 1.27.

XLIX. *How is the Manifestation of Gods Justice in the Everlasting state of Angels and Men.*

a. Gods glory is manifested either in a way of pure Justice, or in a way of mixed Justice, viz. Justice tempered with mercy.

50. *How*

L. *How doth God deal with Men and Angels in a way of meer Justice?*

a. In dealing with them. [*viz*, All fallen Angels and the greatest part of men] in a way of Justice only, without shewing them any mercy as to their Everlasting Estate. 2 *Pet.* 2. 4, 5, 6. *Isa.* 27. 11. *Rom.* 9. 22.

LI. *How doth God manifest his glory in a way of Justice tempered with mercy?*

a. In saving miserable Sinners freely in a way of full Satisfaction to Justice provided by Himself. *Rom.* 3. 21, 24, 25. *Exod.* 33. 19. *Rom.* 9. 18.

LII. *How is Predestination considered in respect of the Objects it falls upon?*

a. It is either Election or Reprobation. *Rom.* 9. 11, 13, 22, 23. 1 *Thes.* 5. 9.

LIII. *How doth this appear?*

a. 1. Election doth necessarily imply Reprobation. 1. Because where there is a choosing of some, others are past by. *Rev.* 20. 15. 2. And there is a double seed, Justice and Mercy must shine forth in them as distinct decreed Objects. 1 *Thes.* 5. 9. 2 *Tim.* 2. 20. *Rom.* 9. 22, 23.

LIV. *What is Election?*

a. It is when a certain determinate Number of those, that are of the same Lump or Mass of either Angels or men (in a possibility of Eternal Happiness) are predestinated to the Praise of the glory of Gods grace. 1 *Tim.* 5. 21. *Tit.* 1. 1. *Rom.* 8. 29, 33. & 9. 23. *Isa.* 65. 22. *Mat.* 24. 22. 1 *Pet.* 1. 2. *Rom.* 11. 5, 28.

LV. *Was not Election out of the fallen corrupted mass of mankind forseen?*

a. No, for these reason. 1. If Man was so considered by the same reason Angels should; but Angels were not considered so. This is most Evident because

because the Elect Angels were never in a Corrupted state, and the fallen Angels never Elected. 2. Christ was Elected, 1 *Pet.* 1. 20. And the first born of Election. *Eph.* 1. 4. But Christ was never chosen under the Consideration of being part of the corrupted mass of mankind in any respect; therefore, Election could not pass upon the corrupt mass, because Christ must then be chosen out of it, and if so the other Elect could not be chosen as such in him, *Eph.* 1. 4. 3^{ly}, If men were Elected out of the corrupt mass, Election would be an Act of mercy, whatever Reprobation is; for if a person that is looked at as miserable among others be chosen and culled out from among them as such, and designed to Salvation, this is an Eye of mercy, pity, and commiseration, when others in the same condemnation or misery with them is left to Perish. When as Election is no Act of mercy, nor reprobation, of Justice, but both of meer Sovereignty. *Rom.* 9. 21, 22.

LVI. *What was Gods End and glorious design in Election?*

a. God intended from all Eternity to shew forth the glory of his grace, in a certain Number of Angels and Men, that should be created and singled out from the rest; for that great End. *Eph.* 1. 5, 6, 12. *Rom.* 9. 23. *Psal.* 103. 20.

LVII. *Is Election only of such a Number indefinitely, and not of definite, individual Persons?*

a. Each particular individual Person that shall be saved, hath his Name written in the Book of Gods Election, *Luk.* 10. 20. 2 *Tim.* 2. 19. 2 *Thes.* 2. 13. *Rev.* 20. 12.

LVIII. *What doth immediately result from Election, to the great End mentioned?*

a. A peculiar love and delight fixed upon their Persons, with an intention of preparing and directing all means that may tend to the accomplishing this great End. *Rom. 9. 13. Jer. 31. 3. Eph. 1. 9, 10. Job. 17. 6, 8. Job. 6. 37. 2 Thes. 2. 13. Rom. 8. 29.*

LIX. *What are the purposed Means for the accomplishing that great End in the Election of Angels?*

a. Their Creation in a state of perfection, their gracious preservation from falling, and confirmation of them in all natural and moral perfection, unto Everlasting Life in glory. *Jude 6.*

LX. *What were the intended means for the accomplishing the glorious End, in Election of some men to the glorifying free grace in a way of mercy, tempered with Justice?*

a. The Creation of man, with a Covenant of Works, and of grace, which are all Co-ordinate means serving the same End. *2 Tim. 1. 9. Tit. 1. 2. Eph. 1. 4, 5. Isa. 43. 21, 27.*

LXI. *What is Reprobation?*

a. The Predetermination of a certain Number of Angels and Men to the glory of Divine, avenging Justice. *2 Pet. 2. 4, 9. Jud. 4. 6. Rom. 9. 22. 1 Pet. 2. 8.*

LXII. *What were the decreed means leading to this End?*

a. Creation, Permission of Sin, Dereliction in it, Condemnation, and Punishment for it. *Rom. 9. 22. & 1. 24, 26. Act. 4. 27, 28. & 2. 23.*

LXIII. *Is not God then the cause of Sin?*

a. Gods permission of Sin doth not make him the cause of it, Sin could not have been unless God had decreed to permit it, for an infinite Power could have kept it out of the World. *Jer. 32. 27.*

LXIV. *Is it not to Sin, to permit Sin when one could hinder it?*

a. It is so in some cases and persons, but not in God; for to permit Sin in God, falls under his Sovereignty, He is no more bound to hinder the Creature from sinning, then he is bound to make the Creature; a King is not bound to hinder Sin but by his Laws. 2. Though Sin be evil, yet it's good that Sin should be in order to the manifesting that glory of God, that could not shine forth unless it were; for without Sin were in the World, the glory of Gods mercy and justice could not be made perspicuous. 3. Whatever influence God hath on the being of Sin in the World, as to his decree or permission it self, God cannot Sin, because none can Sin but a Sinning Agent, 1 Sam. 24. 13. as many may be conversant about an Act, and not be culpable Causes, so they may be conversant about the taking away a Mans life unjustly, and neither Judge nor Jury culpable Causes of it, but only false Witnesses. And so the Apostle James seems to clear God, Jam. 1. 13, 14. 4. God is a most perfect Agent, but Sin is a defect and aberration from God, God cannot deny himself.

LXV. *Doth not Gods decree excuse Man from being culpable in Sinning?*

a. No, for it's the decree of God to permit Sin, and that man shall be culpable by Sin, but the decree is no more a cause of his fault, then the Law of God that makes him culpable; and men may as well say that God is a cause of Sin by reason of his giving a Law, as by reason of his decree. for if there had been no Law there could have been no Transgression. Rom. 4. 15. And the Law is not Sin because it makes men culpable. Rom. 7. 7. Again, it's the revealed will of God that is the rule of Mens Actions, not his secret,

secret, which if any man Transgresseth he is punishable by the said revealed will, and it's the decree of God that it should be so.

LXVI. *But doth not Sin necessarily follow upon the Decree ?*

a. We must distinguish of necessity, there's that of Infallibility, and that of Compulsion. Upon Gods decree to leave the Creature so far as to permit him to Sin, Sin will infallibly be, but God doth not compel the Creature to Sin, it Sins freely and voluntarily of it self and so did Angels and Men. The decree is an antecedent to Sin as the Law is, but neither are compulsive causes of it, tho' without a decree to permit Sin, and a Law, both of which belong only to God, there could never have been Sin in the World.

LXVII. *If God absolutely fore-determined all events, then God hath willed Sin, and then is the Author of Sin.*

a. Though God wills that Sin should be, He permitting of it, for thus God doth if the Scripture be true. *Act. 4.27,28. & 14.16. Rev. 17. 17.* Yet God is not the Author of Sin, likewise the doing those Actions as to the natural part of them (which as to the moral part are Sinful) are ascribed to God. *Gen. 50. 20. Psal. 105.25. 2 Sam. 12. 12. 1 King. 12.24.* Therefore we distinguish between the Physical and Moral part of an Action. God is an Efficient cause in all natural Actions, but Sins as such, are moral defects and must have deficient Authors, God cannot be an Author of them because he is not such, *1 Sam. 24. 13.*

LXVIII. *How do you prove that God cannot be the Author of Sin ?*

a. From the Perfection of God, the contrariety of it to his Nature, to his Law, the Indignation He hath

hath manifested against it, He hath condemned it in his Word, in Sinners, yea in the Person of Christ. *Gen.* 2. 7. & 3. 17. *Exod.* 20. *Rom.* 8. 3. & 6. 6. *1 Joh.* 3. 8. *Eccles.* 7, 29. *1 Joh.* 2. 16. *Jam.* 1. 13. *Joh.* 8. 44, 45. *Psal.* 18. 23. *Ezek.* 36. 31, 32. *Hab.* 1. 13, 14.

LXIX. Doth not Election depend upon foreseen faith and good Works, and Reprobation upon foreseen Sin and Rebellion?

a. Prevision and foresight in God is founded on his Decree, God cannot foresee that which he hath not made future, it's a great Contradiction to say so.

LXX. Was not Christ a Cause of the Decree of Election?

a. Christ as Mediator was no Cause of the Decree but a glorious Effect of it. *Eph.* 1. 4, 5.

LXXI. Was not the Decree of Election an Act of mercy, and Reprobation an Act of Justice?

a. Neither the one or the other, but Predestination as it appears in Election, or Reprobation is a meer Act of Sovereignty, whereby one part of the same Lump is set apart to one use, and another to another.

LXXII. What is the Nature of this Sovereignty?

a. The greatest freedom and liberty, whereby He wills all things that He intends to be, and the disposal of them at his own good pleasure. *Rom.* 9. 16. *Eph.* 1. 4, 11. *1 Cor.* 12. 11. *Mat.* 20. 15. & 11. 25, 26.

LXXIII. Wherein consists Gods Liberty in Decreeing?

a. In freedom from necessity of Nature, from moral Obligation or any Motive thereunto out of Himself.

74. *What*

LXXIV. *What is Gods freedom (in Decreeing) from necessity of Nature?*

a. It's Gods Decreeing Voluntarily, and upon Choice (not as He begets his Son) there is no necessary dependance of the Being of God upon the Being of the Creature, possibility of the Creatures Being is founded on Gods sufficiency, and not on his Decree; And tho' God be Omnipotent, He is not Omnivolent, *i. e.* in respect of things possible.

LXXV. *How is God free, and at liberty in respect of Moral Obligation to the Creature in Decreeing?*

a. In that God is not bound in any Moral Obligation to make a Creature, or becomes bound to it when it's made, any further then He is pleased to bind Himself, and make Himself a Debtor to it, Whatever He Decrees the Creature to be or to do, He is not chargeable for doing it wrong. *Mat. 20.*

15.

LXXVI. *How is God free in respect of External Motive?*

a. In that all Goodness in the Creature ariseth from the Decree, nothing can be future, or fore-known to be future, but from it, as hath been proved. *Rom. 11. 35, 26. & 9. 21, 22.*

LXXVII. *What use may be made of the Doctrine of the Decrees? Is it not a Doctrine that leads to Licentiousness?*

a. The Consideration of Predestination and our Election in Christ, is full of sweet pleasant and unspeakable Comfort to godly Persons, and such as feel in themselves the working of the ~~Scripture~~ *Spirit* of Christ, mortifying the Works of the flesh and their Earthly Members, and drawing up their Minds to High and Heavenly things, as well because it doth greatly

greatly Establish and confirm their Faith of Eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their Love towards God.

Artic. 17.

LXXVIII. *But do not many abuse this Doctrine?*

a. They do, as they do all other Gospel Truths to their own Destruction, for when curious and carnal Persons, lacking the Spirit of Christ, have continually before their Eyes the Sentence of Gods Predestination, it is a most dangerous downfall whereby the Devil doth thrust them either into Desperation or into Wretchedness of unclean living no less perilous then Desperation. *Artic. 17.*

LXXIX. *What is that then which we should have our Eye upon to guide us to our End, if our Eye should not be upon Predistination?*

a. The revealed Will of God in his Word; We must receive Gods Promises as they be generally set forth to us in the Holy Scriptures, and in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God. *Ibid.*

C H A P.

CHAP. VIII.

Of the Execution of Gods Decree.

Princ. VIII.

God Executeth his Decrees? In the Works of Creation and Providence.

Quest. Expl.

I. **W***Hat is the Execution of Gods Decrees?*

a. It is his Efficiency whereby He Works all things, and all in all according to his Counsel and Will. 1 Cor. 12. 6. Rom. 11. 36. Act. 14. 15, 17. Gen. 50. 20. Psal. 37. 5. Zeph. 2. 2. Isa. 28. 21, 29. & 46. 11.

II. *How do you distinguish the Decree from the Execution?*

a. The Decree is an immanent Act in God entirely, eternally, and infallibly, determining whatever shall come to pass, or be, besides himself. The Execution is called a Transient Act because it is the falling of his

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Power on

on the Creature in time to give the Decreed thing being or Action. *Jer.* 31. 3. *Zeph.* 2. 2. *Isa.* 46. 10.

III. *How doth God effect, or execute his Decree?*

a. Exactly according to the Decreed Plat form laid in his Counsel, His Work answering it as the Tabernacle to the Plat-form, given in the Mount. *Exod.* 25. 40. *1 Chron.* 28. 12. *Psal.* 139. 16. *Eph.* 1. 3, 4.

IV. *What are the Attributes of God that here do eminently shine forth?*

a. His Almightyness, and Wisdom. *Job.* 36. 5, 24. *Isa.* 28. 29. *Psal.* 104. 24. *Joh.* 11. 6, 7, 8.

V. *What is Gods Almightyness?*

a. It is that whereby He is able to do, all that is possible tho' He doth not do it, and doth do all that He will, without Resistance. *Mat.* 19. 26. & 3. 9. *Phil.* 3. 21. *Psal.* 135. 6. *Dan.* 4. 17. *Isa.* 4. 2, 9. *Isa.* 43. 13.

VI. *Is there nothing impossible for God to do?*

a. Nothing that is agreeable to himself; but He cannot do any thing that contradicts his perfection in any Attribute, or the fixed, Eternal rules of Art, nor can he do any Work of weakness. *Rom.* 3. 4. *Deut.* 32. 4. *2 Tim.* 2. 3. *Tit.* 1. 2.

VII. *How is Power Attributed unto God who is one most pure Act?*

a. In respect of the Creature that feels it, God is an eternal Act, but the Creature doth not always feel it. *Psal.* 62. 11. *Joh.* 5. 17. *Psal.* 139. 16. *Exod.* 3. 14. *Gen.* 1. 1. *Isa.* 33. 14.

VIII. *What is the Wisdom of God which shines forth in his Efficiency?*

a. That whereby He doth all things in the best manner according to the Decreed Plat-form with the most

most singular Artifice and skill. *Isa.* 28. 29. *Eph.* 2. 10. *Psal.* 16. 2. *Isa.* 29. 16. *Job.* 26. 13.

IX. *What is the glory that shines in his Works of Wisdom, or in the Execution of the Decree?*

a. His unsearchable, intellectual Vertues. *Rom.* 11. 33. *Psal.* 104. 24. *Job.* 11. 6, 7, 8.

X. *Which be they?*

a. These five, Intelligence, Science, Sapience, Prudence, Art or Skill?

XI. *What is his Intelligence?*

a. That whereby He knows all possible Truths, abstracted from things as undoubted Verities, many of which Angels and Men are acquainted with. *Pro.* 8. 14. *Jer.* 5. 3. *Isa.* 44. 26.

XII. *What is Gods Science?*

a. That whereby He knows all these Truths in the things which his Decree hath made future, and may be aptly called Prescience; but as it respects all things past, present, or to come, is Omniscience. *Psal.* 50. 11. *Psal.* 139. 16. *Heb.* 4. 13. *1 Sam.* 16. 7.

XIII. *What is Divine Sapience?*

a. It is that whereby He understands the best Connexion of things, and hath contrived and effected it. *Job.* 12. 13, 16, 22. *Jer.* 31. 35, 36.

XIV. *What is the Prudence of God?*

a. That whereby He puts such a goodness upon his Work as fully to answer his Ends in the best Season, and are fitted for the most proper Uses. *Gen.* 1. 14, 31. & 15. 16. *Job.* 38. 32, 33. *Jer.* 5. 24. & 33. 20. *Eccles.* 3. 1. *Prov.* 8. 12. *Eph.* 1. 8. *Eccl.* 3. 11. *Job.* 38. 31.

XV. *What is the Divine Art and Skill?*

a. It is that whereby He doth all things in the most exact and harmonious manner, and makes

them shine forth in an Order and Beauty suitable to themselves, that they want not for regularity of parts or Comeliness. *Eccles.* 3. 11. *Psal.* 19. 1. *Job.* 41. 12. *Pro.* 30. 29. *Isa.* 28. 29. *Job.* 38. 56. *Isa.* 42. 5. *Jer.* 51. 15. *Psal.* 136. 5, 7, 8, 9. *Mat.* 6. 29.

XVI. *What is to be observed from this?*

a. That whatever Gods Pleasure is to effect, it's according to his most perfect Wisdom, and thereby directed to his glorious Ends. *Psal.* 115. 3. & 104. 24. *Eph.* 1. 5, 9, 11.

XVII. *What will follow from hence?*

a. The Sovereign Pleasure of God is his Stamp which he sets upon the Creature by his powerful Word of Command, whereby it is what it is, and doth what it doth. *Gen.* 1. per tot. *Jer.* 18. 6. *Dan.* 4. 35. *Rom.* 9. 18, 21. *2 Sam.* 16. 10. *Isa.* 45. 9. *Isa.* 46. 10. *1 Chron.* 29. 11, 12. *Ecc.* 3. 14.

XVIII. *Which are the kinds of Gods Efficiency?*

a. Creation and Providence. *Psal.* 104. 2, 10, 33. & 136. 5, 9. *Neh.* 9. 5, 6.

CHAP. IX.

Of Creation, of the World and Angels.

PRINC.

Princ. IX.

The Work of Creation, is Gods making all things of nothing by the Word of his Power, in the space of six days; and all very good. Gen. i. Heb. 11. 5.

Quest. Expl.

I. **W**hat doth the Word Creation properly import?

a. Creation taken in the strictest sense signifies the making something out of nothing; more largely it's the making of something that was not before though out of pre-existent Matter. *Gen. i. 1, 27. & 5. 1. Psal. 102. 18. Isa. 45. 8, 12, 18. & 48. 6, 7.*

II. *What is Creation?*

a. Creation is Divine Efficiency whereby God made the World originally of nothing, and whereby He after framed one thing out of another. *Gen. i. 1, 27. Heb. 11. 3. Jer. 10. 11, 12. Act. 17. 24. Psal. 33. 6, 7, 8, 9. & 146. 6.*

III. *When did God Create the World?*

a. God is an Eternal Creator, He being not Subject to time, neither can any new Act arise in Him, but as the Act of God terminates on the Creature, it was in the beginning of time when the World

was Created, and time as an Adjunct was concreated with it; the World being then brought out of nothing, it was not, neither could be eternal. *Gen. 1. 1. Rom. 11. 36. Heb. 11. 2. Isa. 45. 7. Job. 38. 12. Jer. 32. 17.*

IV. *How doth it appear that the World was not eternal?*

a. Because the Word of God assures us that it was made in the beginning, and Eternity hath no beginning. 2. If it were Eternal it must be infinite and unchangable, which we see it is not. 3. It hath succession, therefore had a beginning. 4. If it be Eternal, then there must be an infinite Number of houres, days, months, and years past, and so all must be of equal Number, which is a Contradiction. 5. God made all the Creatures by bounds, and limits of time and place. *Job. 38. 5.*

V. *To which of the Persons of the Holy Trinity is Creation ascribed primarily?*

a. The Fathers manner of Working doth here primarily appear, to whom the Original of all things is given. *1 Cor. 8. 6. Eph. 3. 9.*

VI. *How did the Father work in making the World?*

a. God the Father by the Essential Word and Eternal Spirit Created the World, and all things therein *Job. 1. 1. Gen. 1. 2, 3. Eph. 3. 9. Col. 1. 16. Psal. 148. 5. & 104. 30.*

VII. *Did God make the World in an Instant?*

a. God could have done so, but He saw it more for his glory to take the space of six days, consisting of twenty four houres a piece. *Gen. 2. 1. Exod. 20. 11.*

VIII. *Why is it said, that God saw that the World and all things therein were good?*

a. To

a. To declare the Excellency of his Working, that the World and things therein exactly answered the Plat-form forelaid in his wise Counsels, and the great End for which they were made, and to witness to their perfection in purity after their kind, before Sin entred. *Gen. 1.31. Rom. 1. 20. Psal. 104. 31. Isa. 28. 29.*

IX. *What is Nature?*

a. It is the effectual Impression of the Word of Gods Cammand whereby the Creature is what it is, and doth what it doth. *Gen. 1.*

X. *How are Created natural things to be divided?*

a. Created Beings are either of constant, or of inconstant Nature.

XI. *What are constant Natures?*

a. Such as were made with their principles all standing together in them from the first beginning of time. *Gen. 1.1,2. & 2.17,19. Col. 1.16.*

XII. *What follows from hence?*

a. That in and by themselves they are not Subject to Generation or Corruption. *Mat. 6. 20, 21, 30. 2 Cor. 5.1. Psal. 148. 5,6.*

XIII. *Which are those constant Natures?*

a. The third Heavens and Angels. *Gen. 1. 1. Col. 1. 16.*

XIV. *What is the third Heavens?*

a. A stately place made immediately perfect of nothing, for the Habitation of Divine Majesty in a most glorious manner, where Angels and Saints see Him face to face. *Psal. 148.4,5,6. Mat. 5.34. 1 Cor. 13.12. Deut. 26.15. Mat. 6.20. Heb. 11.10. Job. 14. 2. Luk. 16. 9. 1 Pet. 1. 4. Psal. 2. 4. & 33. 14. & 103.19. Isa. 66.1. 1 King. 8.27.*

XV. *What is the Creation of Angells?*

a. That whereby they were Created at once in the third Heavens immediately of nothing, in the greatest perfection of a Creature, to the praise and glory of God. *Job. 38.6,7. Gen. 1.1,2.*

XVI. *Why are they called Spirits?*

a. Because their substance is most subtil, Spiritual and incorporeal, and are second beings next in nature to the first being, and standing before it. *Luk. 24.39. Heb. 1.7,14. Luk. 1.11,19. Mat. 18.10.*

XVII. *What are Angels made for?*

a. To glorify God in doing his pleasure, and especially in Ministring to Christ, and unto the Saints. *Dan. 7.10. & 10.21. Luk. 1.36. & 2.13. Heb. 1.14. Job 38.7.*

XVIII. *What is the Nature of Angels?*

a. They are of an incorporeal Spiritual substance, made up of matter and form comprehended in the limits of Space, measurable by time, capable of Action and Passion, the most Intelligent and strong of any Creatures. *Luk. 24.39. Heb. 2.16. Dan. 9.21,22,23. 2 Sam. 14.20. Mat. 8.29. 2 King. 19.35. Psal. 104.4.*

XIX. *What are the Properties Angels are enriched with, to fit them for their most Excellent Service?*

a. Perspicuity of Reason, liberty of Will, with marvellous strength and Agility. *Psal. 103.20. 2 Sam. 14.17,20. Dan. 9.21,22.*

XX. *How doth it appear that Angels have Reason?*

a. Because they see God through the glass of the Creature, and perceive things by their Causes and Effects. *1 King. 8.39. Isa. 6.2,3. Ezek. 1.5,10. Eph. 3.10.*

XXI. *Why have they so great a perspicuity of Reason?*

a. Be-

of the World and Angels. 81

a. Because they are of so Spiritual and subtile a nature, and live so near the first being. *Isa.* 6. 2. *Mat.* 18. 10. *Mar.* 12. 25. *Luk.* 24. 39.

XXII. *How doth it appear Angels are endowed with the greatest Liberty of Will?*

a. Because the perfection of their will, must be as the perfection of their understandings, and because they live so near the chiefest good. *Isa.* 63. 9. *Ezek.* 1. 9, 15. *Mat.* 18. 10. *Luk.* 9. 26.

XXIII. *How doth it appear that they must excell in Strength and swiftness?*

a. In that they are appointed to so great service, and of a Nature suitable thereto, so refined and potent that no body can resist them, nor obstruct their motions. *Psal.* 103. 12. *Dan.* 3. 28. & 9. 21, 22. *Act.* 12. 8, 10, 11. *2 Thes.* 1. 7. *2 Sam.* 24. 16. *2 Kings* 19. 35.

XXIV. *In what Moral Condition were Angels made?*

a. In as perfect Righteousness and Holyness as a Creature is capable of, subjected to the Law of their Creator, such as is agreeable to their Nature. *Luk.* 9. 26. *Jud.* 6. 1. *2 Pet.* 3. 4. *Rev.* 14. 10. *Heb.* 1. 6.

XXV. *Wherein doth Angelical Moral Righteousness and Holyness consist?*

a. In Intellectual and Moral Vertues, whereby they live in the clearest sight of, and freest choice of the chiefest good, in the fullest Enjoyment and Conformity thereto, which is their Life of Godliness. *Rev.* 3. 5. *Psal.* 148. 2. *Rev.* 5. 11.

XXVI. *How are Angels distinguished?*

a. They were all of one kind, at their first Creation, but since there is a Moral difference in a high measure with the distinguishing Effects thereof.

XXVII. *Whence arose that difference?*

a. From the Fall of some who left their first glo-

glorious State, and are imprisoned in darkness, and given up to the Estate of Sin and Misery, which they freely chose to cast themselves into. *2 Pet. 2. 4. Jud. 6.*

XXVIII. *What is the State and Place of the Standing Angels?*

a. A State of Eternal blessedness, their more special Abode being in the third Heavens, though much of their service being below, where they are very conversant, but free from such Relations as attend our State here. *Mat. 18. 10. Mar. 12. 25. Psal. 68. 17. Heb. 12. 22.*

XXIX. *Why are they called Angels?*

a. Because their Office is especially to be Ambassadors or Messengers, to go on Gods Extraordinary errands, and do his pleasure. *Dan. 6. 22. Act. 7. 35. Rev. 1. 1.*

XXX. *By what proper Names are they called?*

a. God calls them all by their Names, as well as the Stars, but we are acquainted but with the Names of two of them, *Michael* and *Gabriel*. *Dan. 10. 13. 21. Jud. 9. Rev. 12. 7. Dan. 8. 16. & 9. 21. Luk. 1. 19, 26.*

XXXI. *What Angels are they?*

a. Glorious good Angels, employed always in the highest Concerns of the Church, and in the most special and Mysterious service of Christ, our Mediator and their Head. *Dan. 8. 16. & 9. 21. Luk. 1. 19, 26. Act. 6. 15. Dan. 10. 13, 21. & 12. 1. Jud. 9. Rev. 12. 7.*

XXXII. *What are the Names of the evil Angels?*

a. They are called Devils, which is Blasphemers of God, of good Angels and Saints, the Chief is called Satan.

XXXIII. *What doth evil Angels do?*

a. They

a. They hate and Blaspheme God, and all that is good, are lyars and murderers, and destroy men and make it their business to fight against God, good Angels and Men withal their Might. *Rev.* 12. 7. 10. *John* 8. 44.

XXXIV. *How many Angels are there?*

a. They are innumerable (by our account) they which are both standing and lapsed. *Dan* 7.10. *Heb.* 12.22. *Mat.* 26.53. *Mar.* 5.9,15. *Luk.* 8.30.

XXXV. *Have they any distinct Offices, Ranks and Degrees?*

a. It seems as if they had, according to their perticular respective Callings and Appointments, which are not as yet distinctly made known to us. *Eph.* 1.21. *Col.* 1.15,16.

CHAP. X.

Of the Creation of Man.

Princ. X.

God Created Man, male and female after his own Image, in knowledg, righteousness, and holiness, with dominion over the Creatures. Gen. the first.

Quest.

Quest. Expl.

I. **Y**ou have spoken of things made immediately perfect, what are the things made perfect by degrees?

a. They are those that are made of pre-existent Matter, or foregoing Principles, the History whereof we have. *Gen. 1. 2 Pet. 3.5.*

II. *What will follow from hence?*

a. That they are in their Nature returnable to former Principles, and Corruptible. *2 Pet. 3.6, 7. Gen. 3.19. & 7.22. Eccl. 1.4.*

III. *Of what sorts are they?*

a. They are called Elements, or Elementaries.

IV. *Which are Elements?*

a. Fire, Water, Earth, Ayre.

V. *What are Elementaries?*

a. Bodies composed of some or all of these, or produced out of them by some compofure, or Alteration.

VI. *Of what sorts are Elementary Creatures?*

a. They are animate, or inanimate.

VII. *What are inanimate?*

a. Such as arise by an imperfect compofure, meerly by accumulation of divers Bodies with superficial alteration only.

VIII. *What are animate Bodies?*

a. Such as arise from Specifick seed, enlivening Various corporeal parts anatically thereby conjoynd and framed to their distinct Textures and Figures. *Gen. 1. 11, 24, 25.*

IX. *Wherein consists the proper, Essential forms of animated Beings?*

a. In

a. In a proper Spirit of Life, and peculiar Mechanisme of bodily parts, from both which arise distinct Vertues and operations. *Gen. 1. 20. & 7. 15.*

X. *How many sorts of living Spirits hath the first being animated corporal beings with.*

a. There are three sorts, Vegetable, Animal, and Rational. *Gen. 2.5,7.*

XI. *How are they distinguished in their proper Subjects?*

a. Plants and Minerals live only a life of Vegetation, brute Creatures live a life of Vegetation, and Anamality or sense with self Motion; Man lives a life of Vegetation, sense, and Reason, whence Man lives the perfectest life of all Terrestrial Creatures. *Gen. 1.26,27. & 2.5,7. Job. 10.12.*

XII. *What is the Creation of Man?*

a. That whereby he was curiously wrought by God into a living Reasonable Creature. *Gen. 1.26, &c. Job. 35. 11. Act. 17.26.*

XIII. *Why was Man made last of all the Creatures?*

a. Because all the Creatures were made for Man, as Man was immediately for God, God provided him an House and furnished it for him, before he made him. *Isa. 43.7,21. Gen. 1.28,29. & 2.8.*

XIV. *What is to be considered in the Creation of Man?*

a. His Constitution and State. *Gen. 1.26. & 2.7.*

XV. *What is the Constitution?*

a. That whereby he consists of a body and Reasonable Soul. *Gen. 2.7. Eccles. 12.7.*

XVI. *What is the body of Man?*

a. It is an Integral part, Artificially framed and fashioned of the dust of the Earth, into humane shape,

shape, furnished with divers distinct Organs. *Gen.* 2.27. *Psal.* 139. 14, 17. *Eccles.* 12. 2, 3, &c.

XVII. What mean you by Male and Female?

a. That God made Man both sexes, (otherwise then he did Angels) that Man might propagate his kind, but the Male was made first. *Gen.* 1. 27. & 2. 7. *1 Tim.* 2. 13.

XVIII. How did God make the body of the Woman?

a. Not immediately of dust, but God took flesh and bone from Man, and built her upon it. *Gen.* 2. 22. *1 Cor.* 11. 8, 9.

XIX. What is the reasonable Soul?

a. A Spirit of life acting in knowledg, reason, and will. *Gen.* 2. 17. *Job.* 10. 12. *Psal* 33. 15. *Job.* 32. 8. & 38. 36. *Psal.* 94. 10. *Job.* 1. 13. *Lev.* 1. 3. *Dan.* 11. 16.

XX. What pre-existent matter is the Soul made of?

a. None; It is made immediately of nothing as Angels, it being the breath of life breathed into Man by God himself. *Gen.* 1. 27. *Job.* 10. 11, 12. & 32. 8. & 33. 4.

XXI. What is deducible from hence?

a. That the Soul of Man is next in it's Created being to that of Angels, being an immortal Spirit, not liable in it's Nature to Generation, and Corruption, *Eccles.* 12. 7.

XXII. Wherein doth it differ from Angels?

a. In that it is not so potent a Spirit, is made to dwell in a body, and hath an innate appetite thereunto, and herein is made a little lower then the Angels. *Psal.* 8.

XXIII. How prove you the Soul is immortal?

a. Because it propounds immortal Objects, and desires

desires immortality naturally, and the Scriptures assure us, that it is eternally happy or miserable, and say, that it dies not. 2 Cor. 4. 16. Gen. 49. 29. Exod. 3. 15. Mat. 12. 26. 1 Sam. 25. 29. 1 Pet. 3. 19. Eccl. 12. 7.

XXIV. *What was the State wherein man was Created?*

a. A State of Perfection, wherein he was invested with the Image of God, and had dominion given him over the other Creatures. Gen. 1. 26. & 2. 8. Eph. 4. 24. 1 Cor. 11. 7. Gen. 9. 6.

XXV. *What was the Image of God in Man?*

a. The Stately nature of his Soul and Body in their perfect State with a full conformity to God, according to his manner and measure. Eccles. 7. 29. Rom. 12. 1. Gen. 2. 26, 27.

XXVI. *What was the Image of God in Mans understanding?*

a. A Perfection of all intellectual Vertues, according to that manner and measure allotted to him and bestowed on him, founded in the knowledge of God. Pro. 30. 2. Col. 3. 10. Deut. 4. 39.

XXVII. *Which are those intellectual Vertues, wherein Man excelled as a Creature in the State of his Perfection?*

a. Intelligence, Science, Sapience, Prudence, Art.

XXVIII. *Give a brief and short account of those Vertues in Man.*

a. Intelligence is of Principles, Science is of the true Connexion of those Principles, Sapience is induction of true Consequences and conclusion from duely connexed Principles, Prudence is a right Application to use, Art lies in the setting forth of all according to the best Rules leading to ever thing right Ends. Exod. 31. 1. Prov. 14. 6. 1 King. 3. 11. & 4. 29. Prov. 14. 15. & 22. 3. Exod. 35. 33, 35.

1 Sam.

1 Sam. 10. 16, 18. 1 King. 7. 14. Exod. 30. 35.

XXIX. *What was the Image of God in Mans will?*

a. That whereby he was fully disposed to make a free choice of, and close with God as his chiefest good and last End. Deut. 6. 5. & 30. 6, 19. Jos. 24. 15. Pro. 1. 29.

XXX. *What are the Moral Vertues wherein the Image of God did shine forth in his will?*

a. Holiness and Righteousness.

XXXI. *What was Mans perfect Holiness?*

a. That whereby he was conformed to the pure nature of God and that rule of life impressed on him, according to his appointed manner and measure. 1 Pet. 1. 15, 16. Mat. 5. 48.

XXXII. *What was mans perfect Righteousness?*

a. That whereby he was freely and fully disposed to render God and Man their due required, which Righteousness in a perfect Man doth not specifically differ from Holiness, being a conformity to a rule in obedience to a Law making it his duty. Mic. 6. 8. Pro. 11. 5, 6, 18, 19.

XXXIII. *From what Principle did the Exercise of Moral Vertue flow in Man?*

a. Perfect Love to God, as his chiefest Good. Mat. 22. 37, 39. Eph. 4. 24. Deut. 6. 5. & 10. 12. & 1. 13, 22.

XXXIV. *What follows as Inseparable from this Perfection?*

a. A glorious, Sovereign Liberty, whereby he Acted with the highest approbation and most delightful Choice, without the least constraint or reluctancy. Exod. 35. 21, 23. 2 Cor. 3. 17.

XXXV. *What Influence had the Image of God on the Affections and bodily Members?*

a. That

a. That whereby they became able and Active Instruments, and obedient Subjects to the Soul in the Exercise of Reason and Will, in their subservient motions and actions. *Psal.* 32. 9. *Rom.* 6. 19. *Psal.* 119. 6. 30, 32.

XXXVI. *What was Mans dominion over the Creature ?*

a. His Sovereign Royalty under God whereby he could rule, and use the Creatures as he pleased for Gods glory, and his own good without any injustice or wrong to them. *Gen.* 1. 28. & 2. 19, 20.

XXXVII. *How did God dispose of Man in the State of Perfection ?*

a. To such a degree of external well being, wherein was great comfort and happiness.

XXXVIII. *Wherein did it consist ?*

a. In the place and relation that God put him in.

XXXIX. *What was the Place ?*

a. Paradiſe, or the Garden of Eden which did abound with all external blessings. *Gen.* 2. 8, 9, &c.

XL. *What did Paradiſe Typify ?*

a. Heaven it ſelf, or the moſt perfect State of the Church in Chriſt. *Luk.* 23. 43. *2 Cor.* 12. 4. *Rev.* 2. 7.

XLI. *What were the two Trees, that of knowledge, and that of life Symbols of ?*

a. Some ſay of the two Covenants, of Works and grace, I rather take them to be Symbols of the Covenant of works only as there conjoined, the Tree of knowledge being a Seal of the condition, and the Tree of life to the promiſe made upon performance of the conditional obedience required. *Gen.* 2. 17. *Rev.* 2. 7.

XLII. *What was that happy Relation as to his outward State that God put Man into ?*

a. The

a. The State of Matrimony, Marriage being instituted of God before the fall, as belonging to the Law of Nature. *Gen.* 2. 18, 22, 23, 24, 25.

XLIII. *What did this wonderful Conjunction of Adam and Eve point at?*

a. The near Relation between Christ the second *Adam*, and his Church, which is mystically taken out of Christ, as *Eve* was out of *Adam*. *Eph.* 2. 10. & 5. 30, 31, 32.

CHAP. XI.

Of Gods Providence.

Princ. XI.

Gods Works of Providence are his most holy, wise, and powerful, preserving and governing all his Creatures; and all their Actions. *Psal.* 145. 17. *Psal.* 104. 24. *Isa.* 28. 29. *Heb.* 1. 3. *Psal.* 103. 19. *Mat.* 10. 29, 30, 31.

Quest.

Quest. Expl.

I. **W** Herein doth the second part of Gods Efficiency appear, or shew it self?

a. In Providence.

II. What doth the word Providence import?

a. The Management of Affaires with discretion to the best advantage, from foresight and preconsideration, Luk. 14. 28. Psal. 112. 5. Isa, 28. 24. 26.

III. What is Gods Providence?

a. It is the Divine discretion whereby He watcheth over, and mannageth his Creature, and it's Actions in the most admirable Manner. Jer. 10. 12. Psal. 145. 15, 16. Luk. 12. 6, 7. Gen. 22. 8, 14.

IV. Wherein appears the Admirableness of Gods Providence?

a. In his exquisit guiding the Creature to it's End, wherein his exact inspection and care extends it self to all sorts of things great and little, in all places and times, whither necessary or contingent Agents. Psal. 145. 15, 16. & 135. 6, 7, 13. Job. 39. 14, 26, 27. Luk. 12. 6, 7, 24. Psal. 147. 8, 9. Psal. 121. 4, 5. Pro. 16. 9, 33. Psal. 139. 1, 6.

V. What are the kinds of Providence?

a. It is Ordinary or Extraordinary. 2 Chron. 14.

II. Isa. 37. 30

VI. What is Gods Ordinary Providence?

a. It is that whereby he provides for the Creatures in an Ordinary, and in the common Course, according to the primitive Law of Nature which he had subjected the Creatures to. Gen. 1. 5, 24. Hos. 2. 21, 22. Jer. 5. 24. Gen. 8. 22. Jer. 31. 35, 36. Psal.

147.8,9. & 104.10. *Mat.* 6.26. *Gen.* 45.7. *Act.* 14.17. *Mat.* 4.4.

VII. *How is Gods Providential working in an Ordinary way?*

a. By setting second Causes on work, and maintaining their dependances one upon another according to the Laws of Nature. *Hos.* 2.22. *Gen.* 1.5,24. *Jer.* 31.35,36.

VIII. *What is the Law of Nature according to which second beings do Act?*

a. It is the durable impress of the powerful Command of God upon the Creature, whereby it is what it is and doth what it doth. *Jer.* 31.35,36. *Job.* 38.11. *Psal.* 33.9,10,11.

IX. *What is Gods Extraordinary Providence?*

a. It is that whereby God goes out of the Ordinary way of working by known secondery Causes, and is sometimes called Miraculous. *Deut.* 8.3,4. & 29.5,6. *Exod.* 14.21. *1 King.* 17.4,6. *Psal.* 78.12,13,14,15,16,20,24,27. *Jos.* 10.10,12. *Exod.* 8. & 9. & 10. & 11. *Mat.* 14.24,25. *Jos.* 3.15. *Exod.* 14.21. *Act.* 2.11. *Joh.* 11.44,45. & 5.9,11. & 20.30. *Mat.* 14.19. & 15.36.

X. *Why are such Providences called Miracles?*

a. Because they cause Wonderment and Admiration, little or nothing of any second Causes appearing. *Luk.* 11.14. *Mar.* 6.51. *Luk.* 8.25. *Act.* 7.31: & 3.11.

XI. *Wherein is the Providence of God seen?*

a. In Conservation, and Government. *Neh.* 9.6. *Rom.* 11.36. *Psal.* 66.7. & 103.19. *Dan.* 4.17.

XII. *What is Conservation?*

a. That whereby God keepeth and continueth the Creature in being, and Acting so long as he pleaseth. *Act.* 17.25. *Psal.* 104.10,11,19,20,24,25,26,27,28. *Col.* 1.17. *Heb.* 1.3. *Mat.* 6.2,3. *Psal.* 65.6,7. *Eccles.*

1.7. *Job*. 10. 10, 12. & 12. 14, 15. & 33. 29, 30. *Mat*. 10. 29, 30, 31.

XIII. *What is Gods Government?*

a. It is that whereby God guides all Creatures to their proper Ends. *Psal*. 103. 19. & 29. 1. 9, 10. 1 *Chron*. 29. 11. *Pro*. 16. 4. *Rom*. 11. 36. *Gen*. 50. 20.

XIV. *How doth God efficiently govern the Creature to it's End?*

a. By sustaining, and co-operating what the Creature is, and doth, and by being an Universal Cause to all its Affections, Motions and Inclinations according to it's Principles, Nature, and Properties, good or bad; So that necessary Agents work necessarily, and Voluntary Agents freely without any force put upon them. *Deut*. 2. 30. *Jos*. 11. 20. 2 *Sam*. 16. 10.

XV. *How do you distinguish Government?*

a. Into Common, and Special.

XVI. *What is Gods Common Gubernation?*

a. That whereby God governs all the Creatures, and their Actions in an usual Course, as it were by an universal Law in appropriating and guiding each, being to its natural Actions and Ends, *Psal*. 104. 19. *Pro* 30. 25, 26, 27, 28, 30, 31. *Job*. 38. 10, 26.

XVII. *What is Gods special Government?*

a. That whereby He guides his Reasonable Creatures, to answer his glory in an Eternal State of Happiness or Misery. *Mat*. 25. 46. *Rom*. 10. 5. 2 *Pet*. 2. 4, 5. *Gen*. 3. 22.

XVIII. *Which are these Reasonable Creatures?*

a. Angels, and Men.

XIX. *What is Gods special Government of Angels?*

a. It's the Prescription of a Moral Rule as it were, and ordering the Events.

XX. *What is Moral Law as it were given to Angels?*

a. It

a. It is the same for substance with that given to Man; for to love the Lord with all his heart, and to have love to one another is a Natural Obligation, upon all Reasonable Creatures.

XXI. *Wherein doth that moral Law differ from that given unto Man?*

a. In those things wherein their Nature differs from ours, and the peculiar Circumstances attending each Nature, we having bodies, and they being only Spirits. *Mat. 22. 30.*

XXII. *How doth it appear the Angels were put under a moral Law as it were?*

a. Because they are intelligent Substances with will, whereby it appears they are Voluntary Agents with Counsel, and therefore endowed with intellectual, and Moral Vertues. *2 Sam. 14. 17, 20. & 19. 27. Heb. 1. 6.*

XXIII. *What is the Ordination of the Event?*

a. The preservation of some in a blessed State, and the permitting others to abuse the Liberty of their will to Eternal Apostacy: Hence standing Angels are called Elect, Blessed, Cherubines, Angels of Light; and fallen Angels called Devils, Evil, impure, and Angels of Darknes. *1 Tim. 5. 21. Luk. 9. 26. 2 Cor. 11. 14. Jud. 6. 2. Pet. 2. 4. Luk. 8. 2. & 9. 42.*

XXIV. *What was the Sin of fallen Angels?*

a. Pride, Lying, and murderfom Envy. *1 Tim. 3. 6. Job. 8. 44.*

XXV. *What Condemnation fell they under?*

a. They were condemned to immediate Chains of Darknes, and to the Judgment of the great day, where their doom will be Eternal Destruction from the presence of the Lord. *Mat. 25. 41. 1 Cor. 6. 3. 2 Pet. 2. 4. 2 Thes. 1. 9.*

C H A P. XII.

Of Gods special Government of Man, by a Covenant of Works.

Princ. XII.

The special Act of Providence that God did Exercise towards man, in the State wherein he was Created, was that when God Created man He entred into a Covenant of Life with him, upon Condition of perfect Obedience; forbiding him to eat of the Tree of knowledg of good and evil, upon pain of Death. Gen. 2. 17. Gal. 3. 12.

Quest. Expl.

- I. **I**N what doash consist the special Government of Man?
 a. In giving him a Moral Law, and dealing with him according thereto.

II. *What*

II. *What is a moral Law?*

a. It properly signifies a Law of Manners, whereby our true demeanure towards God and Man is taught and required. *Mat. 22. 37, 39.*

III. *How was this Law at first given to man?*

a. By writing it on his heart, and by a Solemn Promulgation.

IV. *What was the writing it upon his heart?*

a. It was a fixing a Rule in Mans heart, a Principle of Duty and Obedience to God in all things, that he did then, or would afterwards manifest to be his mind and will. *Eph. 5. 17. Rom. 12. 2. Psal. 101. 2, 6, 2. Cor. 3. 3. Rom. 2. 14, 15. Exod. 32. 15, 16.*

V. *What was that Principle?*

a. Perfect Love to God, whereby he chose God as the chiefeft good, and accordingly delighted in all conformity to him. *Psal. 73. 28. Psal. 119. 24, 77. Rom. 7. 22. 1 Joh. 4. 7.*

VI. *When and what was the Promulgation of the Law?*

a. It was when God put Man upon the Tryal of his Obedience, by prohibiting him to eat of the Tree of knowledg upon pain of death. *Gen. 2. 17. Gal. 3. 10, 12. Deut. 27. 26. Jam. 2. 10.*

VII. *What are the Parts of a Law?*

a. The Rule, and Sanction.

VIII. *What is a precept?*

a. The Duty commanded according to a Rule given. *Exod. 34. 32. Deut. 17. 20. & 30. 11. 14. Jos. 22. 5. 1 King. 2. 43. & 13. 21. 2 King. 17. 34. 37. Exod. 25. 22.*

IX. *What is the difference between a Precept and Rule?*

a. A Rule is a Direction given according to truth and goodness, whereas a Precept, is an injunction of
Con-

Conformity to that Rule by a Command. 2 Cor. 10. 13, 15. Gal. 6. 16. Phil. 3. 16. Mich. 6. 8. Jer. 6. 16. Rom. 7. 12. Deut. 6. 18.

X. *What is the Sanction of a Law?*

a. That whereby the Law becomes binding and in force, in Manner and form as such.

XI. *What is it that makes it binding and in force?*

a. The due Authority of the Legislator put forth in enacting the said Law. Gen. 3. 11. Deut. 4. 13. & 6. 17. & 27. 10.

XII. *How is that Authority exerted?*

a. In making the Rule a duty, and in annexing a reward in case of Obedience, or a Penalty to be inflicted on the disobedience thereto, and thereby binding Men to Duty or Punishment. Gen. 2. 17. Gal. 3. 10. Deut. 28. 45.

XIII. *Why do you call this Transaction, between God and man, a Law?*

a. The Scripture calls it so, and it's agreeable to the first Notion of the thing, being ordained by the Sovereign Authority of the Creator, who needs not capitulate with the Creature, but immediately and positively enjoin him to what Duty He is pleased to bind upon him and by what penalty He will. Isa. 40. 13. 14. &c. Job 37. 23. 24. & 28. 28.

XIV. *But is it not called a Covenant?*

a. It is called by us, a Covenant of Works, and is a Covenant in a secondary sense, there being a Promise of Reward to Obedience, as well as a threatened Punishment in Case of Disobedience contained in the Sanction. Gal. 3. 12. Lev. 18. 5.

XV. *What is a Covenant properly so called?*

a. A Mutual, free Compact or Agreement between two Parties upon express Terms. Gen. 21. 27. Gen.

31.44. &c. 1 Sam. 18.3. 1 Chron. 11.3. 2 Chron. 23. 3. 16. 1 Sam. 11.1, 2.

XVI. *How are the Parties Covenanting stiled?*

a. The Covenanter, and Covenantee.

XVII. *What is the Covenanter?*

a. It's he that stipulates in proposing, or offering Terms of Agreement. Gen. 29.18. & 30.31. & 32. 15.

XVIII. *What is the Covenantee?*

a. He that restipulates and accepts of the Terms offered, and solemnly agrees thereto. Gen. 29. 19. & 30.34. & 23.16.

XIX. *What are the Parts of a proper Covenant?*

a. The Express Condition, and Promise.

XX. *What is the Condition of a Covenant?*

a. The Terms proposed by the Covenanter, to be performed by the Covenantee. Gen. 23. 15. Judg. 14. 12.

XXI. *What is the Promise?*

a. It is the Reward expected by the Covenantee, upon his performance of the Condition required. Judg. 17.10. Jos. 15.16.

XXII. *What are the proper Adjuncts of an undoubted Covenant?*

a. That the Condition be proposed by the Covenanter. 2. That the Covenantee, be at his free liberty to Take or Refuse. 3. Hence that both Parties are equal in that Covenanting respect, and one hath not a compulsive predominancy, over the other. Gen. 31.44, 52.

XXIII. *How doth a Law in a proper sense differ from such a Covenant?*

a. In that the Parties concerned in a Law are not equal, but the Law giver hath a despotick power to impose

impose what Duty He pleaseth on the Subject, and need not annex any Promise or rewarding part; therefore a Law is usually bound only with a Penalty.

XXIV. *Of what Nature was Adam's Covenant?*

a. It was a Law Covenant, It was a Law because not between Equals, but enjoined by a Sovereign Law-giver; it was a Covenant, because it contained in it the Promise of a Reward graciously annexed. *Gen. 4.32. Gal. 3.12. Lev. 18.5.*

XXV. *How was this Law Covenant written in mans heart?*

a. By an impression of the Rule and binding it upon his heart, or Conscience with a sense of Duty with delight in it, and in that God that required it. *Rom. 7.22. 2 Cor. 1.3. Eccl. 7.29.*

XXVI. *How was it solemnly promulgated?*

a. It was declared and published in part for the whole, unto our first Parents in *Paradise*, when they were put upon Tryal by a perticular Command; or rather Prohibition. *Gen. 2.17.*

XXVII. *What was the Condition and the Promise of this Covenant?*

a. The Condition was Works of Universal, perfect perpetual Obedience to all Gods Commands, and the Promise was Life of all kinds. *Gal. 3.12.*

XXVIII. *What is that Obedience?*

a. It is that Attendance whereby a Man doth most freely choose the good will of God for it self, observing of it and resting perfectly in the chiefest Good. *Dent. 6.5,6,7. & 30.19,20. Jos. 24.15,16,22. Pro. 1.29. Isa. 7.15.*

XXIX. *What is this Covenant called?*

a. It is named from the Condition of perfect Obedience, a Covenant of Works, and from the Promise or Reward annexed, or Covenant of Life.

XXX. *What is the Life promised in the Covenant, of Works?*

a. Eternal Life, wherein man should have been sustained and confirmed, and wherewith he should have been Rewarded. *Gal. 3. 12. Psal. 119. 44, 117. Rom. 2. 7.*

XXXI. *Was there any Proportion between Mans Obedience, and the Reward promised upon Condition thereof?*

a. None at all; There was an infinite disproportion, the giving the Reward of Eternal Life, and fixing so small a fæderal Condition would have been an Act of Sovereign Grace. *Job. 35. 6, 7, 8.*

XXXII. *How can the performance of the Promise then be called a Reward?*

a. Because it comes upon Covenant Contract, and then how small soever the Condition be, the fulfilling the Promise, tho' never so great becomes due as Debt or Wages. *Rom. 4. 4.*

XXXIII. *In what Capacity did Adam stand when God the Law giver made this Law-Covenant with him?*

a. He stood as a Publick person, and the Common Head of all Mankind, comprehending in him the Woman which was after took out of him, and all his Posterity then in his Loyns. *Gen. 2. 17, 21.*

XXXIV. *How was he the Common Head of all Mankind?*

a. Fæderally, and Seminally.

XXXV. *How was he a Federal Head?*

a. In that He was a Father, Prince, a surety Covenanting with God as the most publick Person, and repre-

representative that ever was, standing in stead of all Mankind. *Rom. 5. 15, 20. 1 Cor. 15. 45.*

XXXVI. *How was He a Head to all Mankind?*

a. In that the Woman and all Mankind that were to descend from him by ordinary Generation were contained in him, as the branches in the Root, before they spring forth. *Gen. 5. 3. Eph. 5. 23, 29. 1 Tim. 2. 13.*

XXXVII. *Was the Law delivered on Mount Sinai, the same with that written in Adam's heart?*

a. It contained the Summary and distinct Account of the matter and nature of it, but not delivered with any design that fallen Man should be Justified by it, because it was accompanied with a Proclamation of mercy, seeing it displayed in its full Nature, and that he should seek Justification another way. *Exod. 12. 1, 2. Rom. 3. 20. Gal. 3. 17, 19, 21. Eph. 3. 5, 6. Act. 15. 11.*

XXXVIII. *Is this Law Covenant at first made with man, still in force?*

a. It was never Abrogated or Vacated neither by the Sin of man, nor by the death of Christ. *Mat. 5. 18. Rom. 7. 12. & 3. 9 19. Jam. 4. 11. & 2. 11. Rom. 3. 6, 31. Ezek. 7. 27.*

CHAP. XIII.

Of Mans Apostacy.

Princ. XIII.

*Our first Parents being left to the
Freedome of their own Will, fell
from the Estate wherein they were
Created by Sinning against God.
Gen. 3.6,7,8,13. Eccles. 7.29.*

Quest. Expl.

I. **W**Hat is further to be considered in
providential Government, as to Gods
Ordination of Events?

a. The Apostacy, and Anaftacy of Reasonable
Creatures. Rom. 5.19. 1 Cor. 15.21.

II. What is the Apostacy?

a. The fall of the Creature from the Govern-
ment of God Gen. 3.6. & 6.5. Isa. 59.2. Gal. 3.10.
Amos 6.12. Jer. 2.5,11,13. Rom. 3.9,19.

III. What were the Reasonable Creatures that
Apostatized from God?

a. Some

a. Some Angels, and all Men in Adam. *Jud. 6. Gen. 3. 6. Rom. 3. 9, 10. Job. 8. 44.*

IV. *What difference is there between the fall of Angels and Men?*

a. The whole Angelick Nature tell not, but some individuals only, whereas the whole humane nature fell in our first Parents; The Angels fell finally, none restored, but some Men are restored. *Jud. 6. 2 Pet. 2. 4. Rom. 5. 14, 15, 16.*

V. *What are fallen Angels become by their Sin?*

a. They freely disdaining their stations through Pride and Envy are become evil Angels, *Jud. 6. Psal. 78. 49. & 106. 7. Mat. 4. 5, 6. &c. Gen. 3. 1, 6. 1 Chron. 21. 1. Job. 1. 6, 7. Job. 8. 44.*

VI. *What was Mans Apostacy?*

a. His fall from his Obedience due to God by the abuse of his free Will. *Gen. 3. 6, 7. & 6. 8. Eccl. 7. 29.*

VII. *What is to be considered in Mans Apostasy?*

a. Mans Transgression, and the Propagation of it. *Rom. 5. 12, 20. Eph. 2. 1, 4.*

VIII. *Wherein lay his first Transgression?*

a. In the external, and enternal part of it.

IX. *What was the external part?*

a. The Consumation of his Sin in Treating with the Serpent, and Eating the forbidden Fruit. *Gen. the Third.*

X. *What was the internal part and inchoation leading thereto?*

a. Concupiscence or inordinate desire carrying them forth to infidelity, insomuch that they believed the Serpent rather than God. *Gen. 3. Job. 8. 44. Eccl. 7. 29.*

XI. *Wherein lay the high Aggravation of this Sin ?*

a. In the greatness of the ingratitude ; in the smallness of that Obedience required which they were tried by, being but to forbear an Apple, when so much besides was prepared for them. Their betraying their fæderal trust for all Mankind ; their presumption, their gratifying their greatest Enemy ; their Prophanation of Paradiſe (if not of the first Sabbath) and of the great Sacraments thereof ; there stealing from and abusing one, and rejecting the other. *Gen. 3. 6.*

XII. *Which were the two Sacraments of the Covenant of Works ?*

a. The Tree of Knowledge, a Symbol of the preceptive and conditional part of that Covenant. And the Tree of Life a Symbol of the promisory part. *Gen. 2. 9, 17.*

XIII. *What was signified by Gods prohibiting the Tree of Knowledge ?*

a. That God would have the preceptive part of his Law to be kept inviolable. *Gen. 2. 17.*

XIV. *What was signified by the Tree of Life, and permission to Eat of it ?*

a. Eternal Life which was free to man to partake of, upon the Condition of his forbearance to Eat of the Tree of knowledg; and to shew that this Life remains inviolated in Christ, tho' it be not now to be had by the Law, and so is a Symbol of the Gospel. *Gen 3. 24. & 2. 9. Rev. 2. 7.*

XV. *What was the Liberty of Mans will ?*

a. That whereby before his fall he had a perfect freedom of Soul or Spontaneousness in choosing, and closing with a proposed Object, or rejecting it. *Deut. 11. 26, 32. & 30. 15, 19.*

XVI. *What is the leaving Man to the freedom of his will ?*

a. Gods

a. Gods leaving him to a meer natural Power of choosing, and acting accordingly without his Supernatural and gracious determination, whereby God is said to permit Man to make a wrong choice of Sin. *Deut. 32. 19, 20. Jer. 8. 3. Isa. 66. 4.*

XVII. *Doth God only permit Sin?*

a. He doth not only permit Sin, but his Power, Wisdom and Goodness do so far manifest themselves in his ruling Providence, that it extendeth to the first fall and other Sins. *Rom. 11. 31, 33, 34. 2 Sam. 24. 1. 1 Chron. 10. 4, 13, 14. Act. 2. 23.*

XVIII. *How doth the Providence of God extend it self to Sin, further then by a bare permission?*

a. He doth most powerfully prevent Sin, wisely and powerfully bound Sin, yea, overrule it to his own Glory as He pleaseth for his own most Holy Ends. *Act. 14. 16. Psal. 76. 10. 2 King. 19. 28. Gen. 50. 20. Isa. 10. 6, 7.*

XIX. *May not the sinfulness or vitiosity of Sin, therefore be ascribed to or charged upon him?*

a. Far be it, for what proceeds from his Wisdom and Power, He doth also by his Holyness and Justice, and therefore cannot Sin, because he cannot deny himself, but Sin must come of a sinning Cause. *Jam. 1. 13, 14, 17. 1 Joh. 2. 16. Psal. 50. 21. 1 Sam. 24. 13.*

XX. *What were the Causes of Mans Sin?*

a. They are the unblameable, and the blameable.

XXI. *What are the unblameable Causes?*

a. The Law of God, and Gods permission.

XXII. *How are these Causes?*

a. They are no true Causes, but Antecedents whereby they are such without which Sin could not be, because where there is no Law, there is no Transgression, and unless God suffer Sin to be, it could not be in the World. *Rom. 4. 15. & 5. 13. & 7. 7.*

XXIII. *Which were the blameable Causes?*

a. They were principal or helping Causes.

XXIV. *Which was the principal Cause?*

a. The Man in that he was the principal Person concerned, and so far unman'd himself as to cast off his Subjection to God and fall under the seduction of the Devil, and his Wife. *Gen. 3. 6, 17. Rom. 5. 12, 20. Eccles. 7. 29.*

XXV. *Which were the helping Causes?*

a. The Devil, and the Woman.

XXVI. *How was the Devil such?*

a. By disdainning to be a ministring Spirit to man, he envied Mans perfection and dominion, became a Tempter to the Woman, and by her to the Man. *Gen. 3. 1, 6.*

XXVII. *How was the Woman an adjuvant, or helping Cause?*

a. Instead of the blessing God made her for, to be a meet help to her Husband, she usurped Dominion over him, and served the Devil, in seducing him to his Destruction. *1 Tim. 2. 14.*

XXVIII. *What Cause was the Serpent in helping on the fall of Man?*

a. An Instrumental Cause which the Devil possess and acted as the most fit of all the Creatures to serve his subtle designs, *2 Cor. 11. 3. 1 Tim. 2. 14. Gen. 3. 1, 6.*

C H A P. XIV.

Of Sin in General.

Princ. XIV.

*Sin is want of Conformity to, or
Transgression of the Law of God.*
1 Joh. 3. 4.

Quest. Expl.

I. **W** *Hereby was the great Apostasy of
Man?*

a. By Sin against the Law of
God.

II. *How is the Law of God to be understood
here?*

a. In the largest sense, of the whole revealed
mind and will of God, deliver'd by way of precept,
for a Rule of Mans Obedience, and made his duty
in all Ages of the World. Gal. 6. 16. 2 Cor. 10. 13.
Phil. 3. 17. Heb. 9. 19. Hsal. 119. 4. 96.

III. *Why must Law be taken here so Extensive-
ly?*

a. Because

a. Because a Transgression of Gods Precepts of whatever kind or Nature they be, is Sin against God. *Lev. 5.5. Numb. 12.11. Rom. 2.12. & 3.23. Jos. 7.20. Job. 7.20. Rom. 5.14. 1 Joh. 3.4.*

IV. *What is sin in it's most comprehensive Nature ?*

a. It is an Exorbitation or Swerving from the Divine Precepts, or any of Gods Rules of Obedience in time and manner as he hath commanded. *1 Joh. 3.4. & 5.17. Dan. 9.5,10.*

V. *Why do you say in time and manner as he hath commanded ?*

a. Because Gods Precepts are either Moral, and Unchangable; or of positive and special institution, and so changable, as suited to perticular Ages of the Church, whence that is not a Sin in some Ages, which is in others in this latter sence. *Heb. 9. 10. Act. 10. 15.*

VI. *Wherein doth this Exorbitancy consist ?*

a. It lies in want of Conformity to, or in Transgression of the Law of God.

VII. *What is want of Conformity to the Law of God ?*

a. It's properly a Sin against an Affirmative Precept, a failing to come up to the duty required in matter or manner. *Jer. 7.23,24. 1 King. 20.35,36. Jer. 9.13,14.*

VIII. *What is a Transgression of the Law ?*

a. It is that whereby a man goes over the bounds which God hath set him, in doing that which God hath forbidden him to do, and it's properly a Sin against a negative Command, such as thou shalt not kill, &c. *Lev. 5.17. Deut. 9.12. & 17.3. & 4.23. 1 King. 11.10.*

X. *What are the proper Adjuncts of Sin ?*

a. The Moral Pollution of it in Guilt, and Stain.

XI. *What*

XI. What is the Guilt?

a. Guilt hath a two fold Consideration, either in the Judgment of the Law or as it lies in Conviction of the Transgressor.

XII. What is it in the Judgment of the Law?

a. When a Person is justly charged by the preceptive part of the Law, as a Transgressor, viz. That he be found faulty whither he think so or no, where Guilt is the fault of Sin. 1 Sam. 29. 3. 2 Sam. 3. 8. Dan. 6. 4. Luk. 23. 4. Joh. 18. 38. Joh. 19. 4, 6, 7. 1 Cor. 6. 7. Rom. 3. 19. Hos. 10. 3. Exod. 20. 7. Lev. 4. 13. Jam. 2. 10.

XIII. What is Guilt by the Conviction of the Transgressor?

a. When the Sinner is charged in Conscience, that he hath Transgressed the Law, and is impure in the Eye of it. Gen. 41. 9. 2 Sam. 14. 13. Gen. 42. 21. Lev. 5. 2, 3, 5, 17. & 6. 4. Ezra. 10. 19. Psal. 51. 14. Joh. 8. 8.

XIV. What is the Moral stain usually called, the filth of Sin in distinction from the Guilt?

a. Guilt in the sense of the Law is the Moral filth and uncleanness of the Sinner in his Conscience. Rom. 3. 9—19. Tit. 1. 15. Heb. 9. 14. & 10. 2, 22.

XV. What is that Pollution, or stain that Sin committed leaves upon the Transgressor?

a. It is impurity of Conscience, shame and reproach, privation of Righteousness, and a further pravity of heart and life, that it ingenders, and is inherent in the Sinner. Tit. 1. 15, 1 Cor. 8. 7, 10, 12. Heb. 9. 14. & 10. 2, 22.

CHAP. XV.

Of the Propagation of Sin.

Princ. XV.

The Sin whereby our First Parents, fell from the Estate wherein they were Created, was their Eating the forbidden fruit. Gen. 3.6, 12.

Princ. XVI.

The Covenant being made with Adam, not only for himself but all his Posterity; All Mankind descending from him by Ordinary Generation: Sinned in him, and fell with him in his first Transgression. Gen. 2.16, 17. Rom. 5.12. 1 Cor. 15.21, 22.

Quest. Expl.

I. **VV** *What is an Estate?*

a. An Estate is either in respect of Relation or Endowment; and it's a Relation, or Absolute Possession.

II. *What*

Of the Propagation of Sin. III

II. *What was that Estate from which our first Parents fell ?*

a. From the highest Relation to God, and the greatest Endowments of Perfection, and Blessedness. *Eccles. 7. 29. Luk. 3. 38.*

III. *What was the Propagation of Sin ?*

a. That whereby Sin extended it self to all mans Posterity. *Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21, 22.*

IV. *What mean you by saying all Mankind descending, by ordinary Generation ?*

a. Jesus Christ is thereby Excepted, who descended from the first *Adam*, but by an Extraordinary Generation, and therefore Sinned not in him. *Luke 1. 35.*

V. *How was Adam's Sin propagated ?*

a. Two ways, By Imputation, and Derivation, or Communication Seminally.

VI. *What is the Imputation of Adam's Sin ?*

a. The charging *Adam's* fault in Eating the forbidden fruit upon his seed and Rending them thereby guilty before God, and is imputation, by way of Attainder. *Rom. 5. 12, 14. Rom. 3. 9, 19.*

VII. *Was all Adam's Sins thus imputed to his Seed ?*

a. No, Only the first sin of Disobedience to God whereby he lost his first State and Standing. *Rom. 5. 17, 18, 19.*

VIII. *What Reason was there for that Imputation ?*

a. Because he stood a publick Person, and was put upon a Tryal for himself, and seed ; and by the same reason that Righteousness (if he had stood) would have been imputed to all mankind ; by the same Reason was his Unrighteousness and Disobedience

I 12 *Of the Propagation of Sin.*

dience for all were federally in him. *Rom. 5. 19.*
1 Cor. 15. 22.

IX. How was the Sin of Adam propagated by real Communication, and Derivation?

a. In that all Mankind were Seminally in him, as in a Root or Stock, so that the whole humane Nature fell in our first Parents; and a cleane thing could not in an ordinary and natural way be brought out of an Unclean. *1 Cor. 15. 49. Mat. 7. 18. Luke 6. 43.*

X. What mean you by sinning in him?

a. To be guilty of, and corrupted by his Sin, and attainted for it. *Rom. 3. 9, 19. & 5. 16. Eph. 2. 3.*

XI. How can that Guilt and Corruption descend?

a. By Union and Communion with him. *Rom. 5. 12, 20. 1 Cor. 15. 22, 45, 49.*

XII. What is the Union with him?

a. That whereby all his Posterity were federally included in him, and naturally descending from him by the next Parents, and are the same body with him. *Gen. 5. 3. Act. 17. 26. 1 Cor. 15. 22, 44, 49. Eph. 2. 3.*

XIII. What is the Communion with him?

a. A Participation of his Culpability by a Law imputation, and of his corrupt Nature by generation. *Gen. 2. 17. Rom. 5. 12, 29. Eph. 2. 3.*

CHAP.

CHAP. XVI.

Of Mans Estate in Sin.

Princ. XVII.

The fall brought Mankind, into an Estate of Sin and Misery. Rom. 5. 12.

Princ. XVIII.

The sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first sin, the want of Original Righteousness, the Corruption of his whole Nature, which is commonly called Original sin, together with all actual Transgressions, which proceed from it. Rom. 5. 12. & 3. 9, 20. Jam. 1. 14.

Art. 9. Of Original Birth or Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault, and Corruption of

of the Nature of every man, that naturally is ingendred of the Off-spring of Adam, whereby man is very far gon from Original Righteousness, and is of his own Nature enclined to evil, so that the flesh lusteth always contrary to the Spirit, and therefore in every person born into the world it deserveth Gods wrath and damnation. And this Infection of Nature doth remain, yea, in them that are regenerated, &c.

Art. 2. Christ suffered to be a Sacrifice for Original Guilt, &c.

Quest. Expl.

I. **I**S Mans Estate by Reason of the fall become double?

a. His Estate is but one deplorable Condition; but falls under a double Consideration, in respect of the preceptive and penal part of the Law that he is fallen under. Rom. 2.9, 19.

II. What kind of Estate and Condition is this?

a. That which is directly contrary to an Estate of perfect Holiness, Righteousness, and compleat Blessedness. Rom. 3.10, 11, 12, &c.

III. What is Mans Sinful Estate?

a. It is that whereby he stands guilty, under the blame of the Law, altogether depraved, and disposed to a contrariety thereto. Rom. 3.19. & 8.6, 7.

IV. What

IV. *What is a fault ?*

a. An aberration from the right Rule and Precept whereby a Person becomes blameable or reprobable, and by the said precept found faulty. 2 Sam. 14. 11, 13. Hos. 10. 2. Gen. 41. 9. 1 Sam. 25. 2. 2 Sam. 3. 8. Mat. 18. 15. Joh. 18. 38. & 19. 4, 6. 1 Cor. 6. 7. Rev. 14. 5.

V. *What is a Sinners Relative Standing in respect of the Law ?*

a. He is under the just charge of it as faulty, and Obligation to punishment by its sentence, because he is faulty. Rom. 3. 9, 19, 20. Gal. 3. 22. Rom. 6. 12, 14. Rom. 5. 13. Jam 2. 10.

VI. *What is the first great Evil in Mans sinful Estate ?*

a. The Guilt of *Adam's* first Sin, which was that whereby *Adam* and all Mankind became faulty, before God. Rom. 3. 9, 19. & 5. 12.

VII. *What is the second thing in Mans sinful State ?*

a. Mans want of Original Righteousness and Holiness, whereby the image of God is fearfully defaced in him. Rom. 3. 9, 10, 11, &c.

VIII. *What is that Original Righteousness, which man Lost ?*

a. That natural and Moral perfection in compleat Conformity to the Law of God, which Man had at first. Eph. 4. 24.

IX. *Is this Righteousness lost to all Mankind ?*

a. *Adam* having lost it, it must needs be lost to all, the Root being Rottenness, it could not convey perfection to the Branches. Mat. 7. 17, 18. Luk. 6. 44. Mat. 12. 33.

X. *Wherein consists the Third thing, which is the dreadful Corruption of his whole Nature ?*

a. It

a. It is the natural and Moral depravement of the whole frame and Constitution of his inward and outward Man, whereby its not only deprived of all Ability and inclinations to do that which is good, but bent to that which is Evil, from the seed of Sin, and all corrupt Dispositions. *Gen.* 6. 5. *Psal.* 14. 1, 2, 3. &c. *Rom.* 3. 9, 10, 11. & 1. 29. & 7. 18, 21.

XI. *How is Sin usually Distinguished?*

a. Into Original, and Actual. *Mat.* 15. 19. *Col.* 3. 9. *Jam.* 1. 14, 15.

XII. *What is Original Sin?*

a. The Exorbitancy, and Depravement of the whole Nature of Man. *Job.* 15. 16. *Rom.* 8. 5, 6, 7, 8. *Job.* 25. 4.

XIII. *Why is it called Original?*

a. Because it's that corrupt Depravement which Man brings into the World, and is the Root from which all particular Sins grow. *Psal.* 51. 5. *Mat.* 7. 23.

XIV. *Is the whole Man thus corrupted with Sin?*

a. The whole Man, Soul and Body and Spirit in all their parts and faculties, and that continually. *Ro.* 3. 10, &c.

XV. *What is the Corruption of the Understanding?*

a. Miserable blindness and ignorance, whence it is unfitted to discern any Rule whereby a man may be rightly guided to his End. *Eph.* 4. 18. *Isa.* 56. 10. 1 *Pet.* 1. 14. & 2. 15. 2 *Pet.* 3. 5. *Pro.* 30. 2, 3. *Jer.* 4. 22. *Rom.* 3. 11. 1 *Cor.* 2. 14.

XVI. *What is the Exorbitancy or Corruption of Mans will?*

a. That whereby he is wholly averse to the chiefest Good, and thence to all real good, and enclined to choose and embrace all Evil. *Job.* 21. 14, 15. *Jer.* 6. 16. *Joh.* 8. 44. *Eph.* 2. 1. *Rom.* 1. 30.

XVII.

XVII. What follows from hence?

a. That the inability in Mans will lies in his Natural free and voluntary propensity to that which is Evil; and averſeneſs to Good, quite contrary to that propensity and natural bent, it had before the fall. *Joh. 8. 33, 34. 2 Cor. 3. 17.*

XVIII. What is the Corruption of Mans affections, and members of his body?

a. It is their Enſlavement to Sin, and becoming instruments thereof. *Rom. 3. 13, 19. & 6. 16, 19. Mat. 5. 28, 29. 2 Pet. 2. 14.*

XIX. What may be concluded from hence?

a. That Mans nature is utterly devoid of all true Goodneſs, filled with all habitual Concupiſcence, having therein the ſeed of all actual Sin. *Rom. 3. 9, 19. & 7. 14, 21. & 8. 5, 9.*

XX. What is actual Sin?

a. An Exorbitation, or irregularity of Mens Actions, whereby they are faulty in Omiſſion, or Commiſſion. *Gen. 6. 5. Iſa. 3. 8. Mat. 15. 19.*

XXI. How can Omiſſion of duty be an Actual Sin?

a. In reſpect of the Law that is actually broken thereby, by not doing what it commands, all Sin being but a privation of moral goodneſs.

XXII. Can Man do no good works in the State of Sin?

a. He can do none that is pleaſing to God; and for that which for matter may be good, yet becauſe he doth none as God hath willed and commanded them to be done, they have the nature of Sin. *Artic. 13.*

XXIII. Hath Man no Ability to bring himſelf out of that Estate?

a. The

a. The Condition of Man after the fall is such that he cannot turn, or prepare himself by his own Natural strength and good Works, to Faith and calling upon God. *Artic. 10.*

CHAP. XVII.

Of Sinful Mans misery.

Artic. 9. *Sin in every Man Born into the World, it deserveth Gods wrath and damnation.*

Princ. XIX.

All Mankind by their fall, lost Communion with God, are under his wrath and curse and so made liable to all miseries in this Life, to death it self, and the Pains of Hell for Ever Gen 3.8,10,24. Eph. 2,23. Gal.3.10. Lam.3.39. Rom. 5. 23. Mat.25 41,46.

Quest. Expl.

- I. **W**hat are the just wages of Sin?
 a. Condemnation, and Execution by Misery and Death. *Rom. 6.21. Gen. 2.17. & 3.16, 18.*
 II. *What*

II. *What is Condemnation?*

a. It is the just Sentence of the Law passed upon the Sinner, whereby he is bound over to punishment and becomes dead in Law. *Psal.* 109. 7. *Pro.* 12. 2. *Rom.* 5. 16, 18. *Job.* 10. 2. *Job.* 3. 8.

III. *What is Execution in a State of Misery?*

a. A deplorable, suffering Condition that any person is fallen into, and initiated in. *Jude* 10. 16. *Job* 3. 20 *Eccles.* 8. 6. *Lam.* 3. 19, 39. *Rom.* 3. 16.

IV. *What is that misery and death that comes by Sin?*

a. A miserable Privation of a comfortable, and joyful Life. *1 Sam.* 25. 37. *Rom.* 5. 12. *Rev.* 3. 17. *Eccles.* 8. 6, 10. & 9. 3. *Lam.* 1. 7.

V. *What is to be considered in death?*

a. The kinds with the degrees of each kind. *Gen.* 2. 17. *Rev.* 20. 6, 14. *Mat.* 10. 28.

VI. *What are the kinds of death?*

a. Immediate, or more mediate

VII. *What is the Death that man fell immediately into?*

a. Spiritual Death which was inseperable from, and lay in the Nature of his Apostasy by Sin it self, in so much that in the very fall it self he died. *Gen.* 2. 17. *Rom.* 5. 12.

VIII. *Wherein lay the death in Sin of the very fall it self?*

a. In the immediate Separation of the Creature, from the State of Union to, and fruition of the chiefest Good *Isa.* 59. 2. *Mat.* 10. 28. *Rev.* 20. 6.

IX. *What follows upon this Separation?*

a. The inchoation of Death, in a privation of Communion with God, and the sweetness of his favour and presence, and the loss of his Original Holiness and Righteousness, the image of God in him,

him, *Gen.* 4.13,14. *Isa.* 64.7. *Jer.* 33.5. *Gen.* 3.22, 23,24. *Eph.* 2.12.

X. *What is the Encrease and Aggravation of it ?*

a. A Subjection to horreur, and the Power of Satan. *Heb.* 2.15,16. *Isa.* 57. Ult.

11. *What is that horreur to which a Sinner is Subjected ?*

a. It is a dreadful discouragement of a Sinner, arising from the sense of Gods displeasure, and feeling as it were his Wrath in his Conscience. *1 Joh.* 3.20,21. *Heb.* 2.14. *Deut.* 7.20. *Lev.* 26.16,36. *Deut.* 28.65. *Isa.* 47.3. & 33.14. *Hos.* 13.8.

XII. *What doth Conscience import ?*

a. A practical knowledge of one thing with another, concerning our selves. *1 Cor.* 4.4. *1 Joh.* 3.20, 21.

XIII. *What is Conscience accordingly in Man ?*

a. It is the reflex Act of the Understanding, whereby it beareth witness concerning a Mans own State or Actions, before the Tribunal of God within himself. *Rom.* 2.15. *1 Joh.* 3.20,21. *Joh.* 8. 8. *Gen.* 3. 10.

XIV. *How is Conscience to be considered ?*

a. As to it's nature, and it's kinds.

XV. *Wherein consists it's Nature in Essential and Integral parts ?*

a. It is made up of the Law precept retained in the knowledge, and our own State or Actions compared with it. *Pro.* 20.27. *Rom.* 2.14.

XVI. *What followeth from thence ?*

a. That it is a Court of Conscience, wherein God sets a Judge. The precept is the Rule to try by ; The reflex Act of the Soul is the Witness : The Man himself is the person brought to the Bar. *Rom.* 1.32. & 2.2. *1 Cor.* 4.4.

17. *After*

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XVII. *After what manner doth Conscience Act in a man?*

a. Man being a Rational Creaturc, it Acts in the Nature of a practical Syllogisme, that hath the Major, Minor, and Conclusion.

XVII. *What are the Grounds of Proceeding in the Court of Conscience?*

a. A two fold knowledge; First of the Law; Secondly of the State, or Fact which is the Information, by Evidence. *Rom. 2. 18, 22, 23.*

XVIII. *How doth the Court of Conscience proceed upon these Grounds?*

a. By way of Tryal; First concerning the Persons guiltiness or innocence; Secondly concerning his obligation to punishment.

XIX. *How doth Conscience proceed as to the Mans guiltiness or not guiltiness?*

a. By comparing the Fact with the preceptive part of the Law, and thereupon bringing in a Verdict, as *Ex. Gra.* The Question to be Tryed is, whither I be guilty or not of breaking the Law. The Tryal proceeds thus, he that kills or commits Adultery, breaks the Law; But I have killed or committed Adultery, Therefore I am guilty. *Jam. 2. 10, 11.*

XX. *What is the further proceeding of the Court of Conscience?*

a. Having brought in a Verdict as to Guilt, in matter of Fact, it proceeds to Judgment which is the Law Sentence of Absolution or Condemnation, in this manner, the Soul that Sins must die; I have Sinned, therefore I must die. *Ezek. 3. 18. & 18. 2, 20. Gal. 3. 10. Joh. 8. 8.*

XXI. *What are the immediate sensible Effects of these proceedings?*

a. As the Verdict and Sentence is, horrible Ter-

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rours, if the Sinner be cast ; And if acquitted, unspeakable Joy. *Gen.3.10. & 4.13. Mat.27.4,24. Heb.13.18. Rom.8.1.*

XXII. *How are we to distinguish of Conscience ? Or what are the kinds of it ?*

a. Conscience is inoffensive, or offensive. *Act.24.16.*

XXIII. *What is an inoffensive Conscience ?*

a. That which duely justifies the Person without wrong to the Law, and it's a good Conscience. *1 Tim.1.5,19. 1 Pet.3.16,21. Heb.13.18.*

XXIV. *Why is this a good Conscience ?*

a. Because as it's Just, so it is comfortable to the Person whose it is, in it's Verdit and Sentence. *Act.23.1. 2 Cor.1.12. 1 Pet.3.16,21.*

XXV. *What is an offensive Conscience ?*

a. It is either just and true, or false and unjust.

XXVI. *What is an offensive just Conscience ?*

a. That which is justly offensive unto the Person Tryed, in finding him guilty, and Condemning him. *Joj.7.20. Gen.42.21. Mat.27.4, Luk.15.18, 21.*

XXVII. *How can that be an offensive Conscience which is just ?*

a. In respect of the Sinner which it brings into Bondage, affrights, and terrifies, and is called an evil and impure Conscience, there being so much Guilt and Shame upon it. *Heb.10.22. 1 Tim.4.2. Rom.8.15. Heb.2.15. Tit.1.15. Heb.10.22.*

XXVIII. *What is an untrue Conscience ?*

a. A false and untrue Conscience is, when it giveth an Unrighteous Verdit and Sentence; or none at all.

XXIX. *Of what sorts is this Unrighteous Conscience ?*

a. It's

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a. It's Ignorant and Weak, or deceitful and Treacherous.

XXX. What is an Ignorant and weak Conscience?

a. That which is honestly good, but not informed sufficiently in the duty required, nor the punishment to be inflicted; and therefore is an erring Conscience, as to the mind of the Law, or nature of the Fact, or else in Judgment passed; and is also called a weak Conscience. *1 Cor. 8. 7, 10, 12.*

XXXI. Wherein lies the Deceitfulness of Conscience?

a. In betraying a Man into Presumption or Despair.

XXXII. Which is that betrays a Man into Presumption?

a. A flatering Conscience, that gives a partial Judgment or false, concerning a Mans State or Actions, in a way of Peace, *Jer. 6. 14. & 4. 10.*

XXXIII. How doth a deceitful Conscience betray a Man into despair?

a. By false Charges in respect of Guilt, and unjust rigour and severity in Condemnation. *1 Cor. 8. 7. Psal. 88. 7.*

XXIV, What is a Conscience that gives little or no Verdit, or Sentence at all?

a. A seared, stuped and unsensible Conscience that is asleep, and will not be awakened by any thing ro. do it's Duty. *1 Tim. 4. 2. Neh. 9. 16, 17. Jer. 7. 26. & 19. 15. Joh. 12. 40. Pro. 28. 14. & 29. 1. Heb. 3. 13. Dan. 9. 11.*

XXV. Doth an Erring Conscience bind?

a. Conscience doth always biud, but not as Erronious, therefore we ought not to rest in every Judgment of Conscience, till we are satisfied concerning the true and full hight it hath received, and of the honesty, and faithfulness of it. *Act. 26. 8, 9.*

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XXXVI. *How may we attain to that Satisfaction?*

a. By searching the Scriptures, and waiting upon God in making impartial enquiry into Truth, and our own hearts. *Joh.5.39. Lam.3.40.*

XXXVII. *What must we do while the Conscience remains in doubt?*

a. We must suspend Acting, and Passing any peremptory Sentence upon our Selves. *Rom. 14. 23.*

XXXVIII. *What is Mans Subjection to the power of Satan?*

a. That whereby the Sinner being possessed by Satan, is effectually persuaded to Walk in the ways of Death. *Mat.12.29,44. Joh.8.44. 2 Cor.4.4. Eph. 2.2. Heb.2.14.*

XXXIX. *What are the mediate Deaths that promote, and consummate Mans misery?*

a. They are the first and second Death. *Rev.20. 16.*

XL. *What is the first Death?*

a. A deplorable privation of the comfortable Life of the outward Man, and Life it self. *Deut.28.15. Joh.1. & 14.4,10. Eccles.2.21,22,23.*

XLI. *What is the Inchoation or beginning of this Death?*

a. A miserable privation of the good things of this Life, with all matter of Grief and Sorrow. *Gen. 3.17,18,19. Exod.10.17. Joh.5.6,7.*

XLII. *What is the perfection of this Death?*

a. A miserable Separation of Soul and Body. *Gen. 35 18. Eccles.12.7.*

XLIII. *What is the Inchoation of the second Death?*

a. A direful deprivation of the comfort and Life of the inward man. *Mat.10 28. Rev.20.6. Pro.8. 36.*

44. *What*

XLIV. *What is the Consummation of the second Death?*

a. A final Separation of the whole man, Body and Soul from God, from an Ejection out of his Presence to Eternal Woe and Torments. *Luke 16.25,26. & 13.27,28. Mat.7.23. & 25.41,16.*

XLV. *How doth Gods Attributes shine forth in his wise Government of the sinful and miserable, Estate of Man?*

a. In his Acts of Holyness, Justice, and Mercy especially. *Gen.18.25, Isa.6.3. Rom.2.5,6. & 9.15.*

XLVI. *How doth Divine Holyness appear?*

a. In the perpetuity of the Rule, and preceptive part of the Law of his own Hand-writting, which he maintains in it's Purity inviolable whither the Creature live or die. *Exod.15.11. Act. 13.22. Mat. 5.18. Deut.10.4,5.*

XLVII. *How doth Divine Justice shine forth?*

a. By magnifying his Law, in that he requireth perfect Obedience, on the behalf of all that are Saved, both Active and Passive. *Isa.42.21. Gen. 18.15. Rom.2.1,14. & 4.4. Ezek.18.9,13,20.*

XLVIII. *How doth Gods Justice appear as to the Objects it falls upon?*

a. Remunerative, or Vindicative.

XLIX. *What is Remunerative Justice?*

a. That whereby God rewards perfect Obedience to his Law, imperfect he cannot in Justice reward. *Rom.10.5. & 4.4. Gal.3.12. Ezek.20.11.*

L. *What is Revenging, or Vindicative Justice?*

a. That whereby God doth judicially punish the least breach of his Law, and all the breaches of it. *Rom.2.8,9. Mat.25. ult. Gal.3.10.*

XLI. *Doth God presently Execute extreamest Justice on Sinners, in this Life?*

a. No, He doth for the most part Exercise wonderful Patience, and long suffering, whereby they are as it were reprieved for a time. *Lam.* 3.22. *Eccles.* 8.11. *Psal.* 50.21. *Act.* 13.18. *1 Pet.* 3.20. *1 Chron.* 36.15,16.

LII. *What accompanies the Forbearance of God?*

a. The marveilous common goodnes of God, whereby He supplies all Creatures according to their kind, tho' most Sinning, with External good things. *Psal.* 78.38. *Luk.* 6.35,36.

LIII. *How doth Gods mercy shine forth?*

a. In pardoning, and saving Sinners from their Sinful and Miserable Estate. *Exod.* 34.6,7.

CHAP. XVIII.

Of Mans Restitution by a Covenant of Grace.

Artic. 10. *Of Free-Will.*

The Condition of man after the Fall of Adam is such, that he cannot turn and prepare himself, by his own natrual strength and Good Works to faith and calling upon God. Wherefore we have no Power to

to do Good Works, pleasant and acceptable to God without the Grace of God by Christ preventing us, that we may have a Good Will and working with us, when we have a Good Will.

Princ. XX.

God having out of his mere good pleasure from all Eternity, Elected some to Everlasting Life, did enter into a Covenant of grace to deliver them out of an Estate, of Sin and Misery, and to bring them into a State of Salvation by a Redeemer. Eph. 2.4. Rom. 2.10, 21, 22.

God doth not leave all mankind to perish in a State of Sin and Misery, into which they fell by the breach of the first Covenant, commonly called the Covenant of Works, but of his mere Love and Mercy delivereth his Elect out of it, and bringeth them into a State of Salvation by the second Covenant, commonly called the Covenant of Grace. 1 Thes. 5.9. Gal. 3. 10, Tit. 3.4, 5.

Q. With whom was this Covenant of Grace made?

G 4

A. The

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A. The Covenant of Grace was made with Jesus Christ, as the second Adam, and in him withall the Elect as his seed, Gal. 3.16. Rom. 5. 15.

Quest. Expl.

I. **W**E have heard of Mans Apostasy, or Fall; what is his Anastasy, or rising again?

a. It is a gracious Restitution of him into an Estate of Divine Favour and Life. Isa. 44. 1, 2, 3, 4, 5. & 49. 22, 23, 24, 25. Prov. 8. 35. Rom. 5. 16, 17. 2 Cor. 5. 17.

II. *What Attributes of God doth herein, shine forth in a glorious manner especially?*

a. The Grace of God whereby He is enclined to raise up poor Sinful and miserable Creatures, in a peculiar way of shewing Mercy. Exod. 33. 14. & 34. 6, 7. Eph. 2. 4, 8. Tit. 3. 3, 4. Isa. 43. 25. Ezek. 20. 43, 44. 2 Cor. 8. 9. Lam. 3. 22.

III. *Doth God restore all that fell in Adam?*

a. Not all, None but those who of his mere good pleasure he hath Elected to Everlasting Life. Rom. 3. 9, 23. Eph. 1. 5, 6, 7.

IV. *Is it not an Act of Injustice not to restore all that fell in Adam?*

a. Election is no Act of Justice or Injustice, but of Sovereignty, and why is it not as much or more Injustice not to restore any of the fallen Angels. Rom. 9. 15. 2 Pet. 2. 4.

V. *Was Election an Act of Mercy?*

a. It

a. It was no more an Act of Mercy then of Justice, and therefore it could not be of man as fallen, tho the Covenant of Grace respects Man fallen, God's shewing Mercy is not Election, or the Cause of it, but he Elects them to the shewing of Mercy. *Rom. 9. 15. Eph. 1. 5, 6.*

VI. What was the way determined by God for the accomplishing the great End of Election.

a. The great Way determined in the Counsel of Election, for the bringing about the mighty End of glorifying Gods Grace in a Way of Mercy tempered with Justice, was a Covenant of Works, and a Covenant of Grace, and as man was to fall under the first, so the Elect were to be raised by the second. *1 Cor. 15. 21, 22.*

VII. What is the second Covenant called?

a. It is called in Scripture a Covenant of promise, an Eternal Covenant, New Covenant, &c. all importing the grace of it, and whence we call it a Covenant of grace, in distinction from the Covenant of Works, *Eph. 2. 12. 2 Tim. 1. 1, 9. Tit. 1. 2. Isa. 55. 3. Act. 13. 34. Jer. 32. 40. Heb. 13. 20. Ezek. 37. 26.*

VIII. What was designed for man in the Contents, of the Covenant of Grace or Promise?

a. It was the delivery of Elect ones that had fallen under the Covenant of Works, from their State of Sin and Misery, and the bringing them into a State of Salvation, by displaying rich Grace in a way of Mercy Tempered with Justice. *Luk. 1. 74. Rom. 7. 6. Col. 1. 13. 1 Thes. 1. 10. Tit. 2. 14. & 3. 4, 5.*

IX. How is Election distinguished from the Covenant of Grace, seeing both are of Eternal date?

a. In that Election is the Sovereign pleasure of the Divine will, and appears to us as an Act of God

essentially considered ; but the Covenant of Grace was as it were the effect of it, and a substantial or a personal Transaction being also Eternal. *Heb. 10. 13, 14. Psal. 2. 7, 8.*

X. If the Covenant of Grace was an Eternal Transaction, why is it called the second Covenant ?

a. It is called the second Covenant not in respect of it's date as to it's absolute being, but in respect of it's publication and promulgation which was after the Covenant of Works, and mans fall under it. *Gen. 3. 15. Gal. 3. 17.*

XI. What was the great things which was to be effected for mans Salvation, wherein the rich Grace of the second Covenant was to shiue forth ?

a. Redemption, and it's Application. *2 Tim. 1. 1, 9, 10.*

XII. What was the reason of the Covenant of works, in respect of the Elect seeing God never intended to save them by it ?

a. The Covenant of Works as to the Elect was made in-subordination to the great End and design of Election, which was to shew forth the rich grace of God in saving Men in a way of Mercy Tempered with Justice ; Election respected man as a Creature, the Covenant of Grace respected him as a fallen Creature. *Rom. 4. 7, 14, 15. & 11. 5, 6.*

XIII. Is the Covenant of Grace or of promise Absolute or Conditional ?

a. To Christ it was conditional, and higher Terms as conditions was required of him then of the first *Adam*, and therefore as to him it was a Covenant of Works, of the highest and strictest Nature. *Isa. 53. 10, 11. & 42. 21.*

XIV. In what respect then is it a Covenant of Grace ?

a. In

a. In respect of the Elect concerned in it who are saved freely by it, in an absolute Promise without requiring of them federal Conditions to Entitle them to it, all such Conditions being performed by Christ. Hence to them it's a Covenant of absolute Promise, and therefore of Grace. *Heb.* 8. 10. & 10. 16. *Jer.* 31. 33. *Rom.* 4. 16. *Gal.* 3. 17.

XV. *Was there not two Covenants of Grace, one made with Christ for us, and another made with us, one concerning Redemption, by way of Impetration; another by way of Application?*

a. The Assembly speaks but of one Covenant of Grace, wherein is contained Redemption, and the manifestation, as to the Application thereof. They say also there is not two Covenants of Grace differing in substance, but one and the same under Various Dispensations, *i. e.* Of the Old and New Testament Conf. 7. 55, 6.

XVI. *How did the Covenant made with Christ, take in Application?*

a. As Redemption, and all other things appertaining thereto belonged unto Christ in the performance of the Condition, So Application of Redemption in all the benefits and priviledges obtained belong to the Promise. *Luk.* 1. 72, 73, 75. *Tit.* 2. 14. *Isa.* 53. 10, 11, 12. *Act.* 2. 33. 2 *Pet.* 1. 1.

XVII. *Is not the Gospel a Covenant of Grace, distinct from the Covenant Transaction with Christ?*

a. The Preaching of the Gospel is but the publishing and manifestation of the Grace of the second Covenant. 2 *Tim.* 1. 9, 10, 11. *Tit.* 2. 11. & 3. 4. 2 *Cor.* 4. 4.

XVIII. *Did the Ministry of the Old Testament belong to the Covenant of Works, or to that of Grace?*

a. The

a. The Ministry of the Old Testament, was but a dark and more legal Dispensation of the Covenant of Promise, Vailed under many Conditions, Typical Ceremonies, and Temporal promises. *Gen. 3. 15. Act. 15. 11. Eph. 3. 5. Heb. 8. 9. Gal. 3. 14. 2 Cor. 3. 6, 14. Heb. 7. 22. & 9. 15.*

XIX. Is not Faith made a condition of the Covenant of Grace ?

a. It cannot be, for faith is an Effect of the conditional part of the Covenant that Christ performed, it's the absolute gift of God to us, and cannot come to us, but upon condition of Christs righteousness; and therefore can be no other condition then of order and connexion in the Promises, and their Performances, *Eph. 2. 8. Psal. 1. 29. 1 Thes. 2. 13. 2 Pet. 1. 1.*

XX. Doth not the Gospel require Faith, as the condition to interest Men in Christ ?

a. There is a Twofold interest commonly spoken of; interest by way of Right, and interest by way of Participation, claim and Possession. In the first sense Christ is the only Covenant condition of interest. In the last sense Faith is a condition of Connexion, as a means or Instrument of Participation of the Gift of the Promise of the said Covenant, and therefore a benefit.

XXI. How may we distinguish of the Covenant, of Promise ?

a. Of the Hidden and revealed State, and standing of it. *Eph. 3. 9. 2 Tim. 1. 9. Tit. 1. 2, 3. Col. 1. 26. Rom. 16. 25, 26.*

XXII. What was the Hidden State of it ?

a. It's Eternal State, and standing before the World, it was a Mystery hid in God, unrevealed to any other Being. *Prov. 8. 23. Tit. 1. 2. Eph. 3. 9. 2 Tim. 1. 1, 9.*

23. What

XXIII. *What is the manifested, or revealed State of it?*

a. That whereby there hath been a Preaching, and Publication of it many ways under the Old and New Testament, since the Fall beginning in Paradise. *Gen. 3. 15. & 17. 7. Gal. 3. 8. 2 Cor. 3. Rom. 16. 26.*

XXIV. *How did it differ in respect of it's revealed State, since the World began?*

a. It differed as to degrees of Revelation, before Christs coming, the Covenant was veiled, the Revelation being not so full and clear, and therefore faulty; in the New Testament it hath been more unveiled and clear. *2 Tim. 1. 10. Tit. 1. 3. Eph. 3. 5. Rom. 6. 25, 26.*

XXV. *Was the same Covenant of Promise couched under both Administrations?*

a. It was but one Covenant under both Administrations, called Covenants of Promise. *Eph. 2. 12. & 3. 5.*

XXVI. *Between whom was this Covenant of Promise made?*

a. Between God in the Person of the Father, and Man in the Person of Christ. *Isa. 53. 10, 11. Zech. 6. 12, 13.*

XXVII. *How doth this appear?*

a. In that the Persons considered at variance by the Covenant of Works, between whom Reconciliation was making by the Covenant of Grace, was God and Man in Christ. *2 Cor. 5. 18, 19. Tit. 1. 2.*

XXVIII. *In what capacity did Christ stand in this Covenant?*

a. As the second Adam a covenanting head, for the publick Representative of all the Elect, in the Acceptance and performance of Terms, both in condition and promises. *Isa. 53. 10, 11. 1 Cor. 15. 48.*

29. How

XXIX. *How could a Covenant of Grace, for Restitution of Man be made before Mans fall?*

a. In the Eternal Eye of God all things past, present and to come, are seen at one view, as tho' they were all at once, and Christ was the same person which he is now from all Eternity. *Rom. 4. 17. Heb. 13. 8. Rev. 1. 8.*

XXX. *Why do you say God in the Person of the Father?*

a. Because God in the Person of the Father, is still represented as the first mover in any great Undertaking, likewise he appears as the Person offended and sitting in Judgment, therefore it belongs to him as Covenanter to propound Terms on the behalf of the God-head, for in this respect the Father and Son have two distinct relative Capacities. *Dan. 7. 13, 14. Rev. 5. 6. 2 Cor. 5. 17. Heb. 10. 5, 6, 7.*

XXXI. *How could man be a Party before the world was?*

a. In the Person of Christ, for the Covenant being made with Christ as the second Adam personating Man, Christ stood in Covenant room and stead propounded, named and accepted as such a publick Person. *1 Cor. 15. 4. 2 Tim. 1. 9.*

XXXII. *What necessity is there that Christ should thus personate, and represent us?*

a. The Covenant being an Agreement between two parties, and one not actually existing, it was requisite that it might have an Eternal Ratification, that the parties not actually existing till time, should be from Eternity personated and represented. *Pro. 8. 23, 30, 31. Gal. 3. 17.*

XXXIII. *How are the Elect said to be Covenanted with, before they believe?*

a. They are federally in Christ by Vertue of this Publick undertaking, the Elect being given
to

to Christ by the Father to be one fæderal Body with him, and he having accepted them as such, they were in him representatively and feminally, and God Covenanted with them in Christ. *Eph. 1.4, 2. Tim. 1.1, 9. Job. 17.6.*

XXXIV. *How is the Elect, the seed of Christ ?*

a. As He is their Root and Head, their Spiritual Life is in him, and derived from him, as our natural Life by Generation was in, and derived from the first Adam. *Isa. 53. 10. Job. 15.1. Rom. 11.16, 17, 18. Col. 3.3. Psal. 22.30. Rev. 22.16. Heb. 2.10.*

XXXV. *What is the Tenure of this Great Covenant ?*

a. It is the Fathers promise of Eternal Life unto the Son, and to Elect Man in Him as a second *Adam* upon the consideration of Christs performance of the fæderal conditions proposed to him and undertaken by him, on mans behalf. *Isa. 53. 10, 11. Psal. 40.7. Heb. 10.9. Isa. 42.6.*

XXXVI. *What place hath the Father in this Covenant ?*

a. The place of Covenanter, declaring his Decretal pleasure and purpose as to this Covenant, and all the Terms thereof. *Psal. 2.7. Isa. 53, 10, 11. Heb. 10.5, 6, 7. Psal. 110.1, 2, &c.*

XXXVII. *What place hath the Son ?*

a. As the Covenantee, the person with whom the Covenant is made, as personating all the Elect, He accepting the Fathers Terms proposed. *Heb. 10.9, 10. Psal. 40.7, 8.*

XXXVIII. *Is this all the Place the Son hath ?*

a. No, He is of most principal concern in the condition of the Covenant, his person and performances being the great things the Father looks for & delights in, as the conditional part, and which he gives forth unto the Elect as the promisory part. *Isa. 42.6.*

&c 49. 8,

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49.8. 2 Tim. 1. 1. 1 Joh. 5. 11, 12. Eph. 1. 3. Rom. 8. 32.

XXXIX. *What place hath the Holy Spirit of the Father and Son?*

a. He is the great promise of the Father, received by Christ and the Elect as Head and Members, and undertakes the Application of the distinct Working of the Father and Son, according to the time, manner and measure agreed on. Act. 2. 33. Joh. 3. 34. 1 Cor. 12. 11. Joh. 16. 14, 15. 2 Cor. 10. 13. Eph. 4. 7.

XL. *What were the Conditions in General insisted on?*

a. Christs Obedience on Earth, and Intercession in Heaven. Isa 53. 10, 11.

XLI. *What was the Sum of the Great Promise?*

a. Eternal Life to be treasured up in the Son, and dispenced by the Spirit in the agreed measure of Grace here, and fulness of Glory hereafter. 1 Joh. 2. 26. & 5. 11. Joh. 1. 16. Eph. 1. 3. Psal. 84. 11. Luk. 1. 35. Joh. 3. 34. Jam 1. 18. Heb. 10. 10. & 2. 4. Gal. 4. 6. Isa. 42. 1. & 59. 21. Exek. 36. 27. & 37. 14. Isa. 11. 2. Joh. 16. 13. & 15. 26. Heb. 13. 20, 21.

XLII. *In what manner and order is the performance of the Terms agreed on?*

a. The Father sends, seals, and annoints the Son who is incarnate, and clothed with all his Offices having accepted the Fathers Terms, and submitted himself thereto, becomes a Redemer and fulfills all Righteousness, the Father is well pleased with him, fulfills all Promises to him and the Elect in him, The Holy Ghost proceeding from the Father and Son, acquainted with the deep Misteries of this Covenant Agreement, doth the pleasure of the Father and Son,
being.

being sent by, and from both to compleat this glorious Mystery. *Eph.* 1.2,3,4. *1 Cor.* 1.30. *Psal.* 130.7. *Heb.* 9.12. *Mat.* 3.15. & 5.17. *Act.* 2.33. *1 Cor.* 2.11.

XLIII. *Which is most extensive Election, or the Covenant of Grace?*

a. They must needs be of equal Extent, and there is not, nor can be Universal Grace or Redemption if there be particular Election. For Men are Elected to come to Salvation by Redemption and Application, and He saves all those and none but those. *Joh.* 6.39. & 17.2,7,11. *Ephes.* 1.9,10. *1 Joh.* 1.13.

XLIV. *Why is the Covenant of Promise, called a Testament?*

a. Because it is the Eternal will of the Father and Son, to bestow Eternal Life freely upon all the Elect, which is confirmed by the Death of the Son the Testator. *Heb.* 13.20. & 9.16,20. *Rev.* 1.17,18.

XLV. *Why was the Ministration of the Covenant of Grace, before Christs coming in the flesh called the Old Testament, and first.* *2 Cor.* 3.14. *Heb.* 9.18.

a. It was called a Testament because it was Sealed with the Death and Blood of the Sacrifices Typically; and Old because that Ministration was also vanished away and disappeared, when the substance, Body and Ministration of the Spirit appeared. *Heb.* 9.16,17,18. & 8.13. & 12.17. *2 Cor.* 3.7,8,14.

LVI. *What is the last Ministration called?*

a. The New Testament and the better Testament, in respect of clearness, absoluteness, and durability. *Mat.* 26.28. *Luk.* 22.20. *Heb.* 7.22. & 9.15.

XLVII *What is the difference betwixt the Covenant of Grace, and the Covenant of Works?*

a. The

a. The Differences are many and great, which are as follows.

1. As to the kind, There was Grace in the Covenant of Works, it being a Covenant of Friendship between the Creator and the Creature, and in that the condition did bear no proportion to the promised Reward. But the Covenant of Grace is a Covenant of Reconciliation between God and the Creature supposed at Enmity with him, and for the Manifestation of Grace in a way of meer Mercy to the miserable Creature. *Tit. 3.4,5.*

2. In respect of the Father the Covenanting; It was the Design of the Father to save Man absolutely by the Covenant of Grace, but He never intended to save Man so by the Covenant of Works, but set it up only in Order to the shining forth of his Glory in a way of Mercy, tempered with Justice in the Covenant of Grace, as to the Elect only. Moreover, In the Covenant of Works there was an infinite distance between the Covenanting and Covenanting; In the Covenant of Grace it was primarily between Equals.

3. In respect of the Covenanting; In the Covenant of Works He was a meer Man, In the Covenant of Grace, the Covenanting was God Man, *Heb. 13.8.* And tho' both Covenanting as publick Persons for their Seed; yet whereas the first *Adam* Covenanting for all Mankind, the second *Adam* Covenanting only for the Elect and represented no more, no more being his Seed to be Born of him. *Isa. 53.10. Rom. 4.16,13. & 9.7,8. Gal. 3.22,29.*

4. In respect of the condition.

I. In the Covenant of Works the condition was only Active Obedience; In the Covenant of Grace,

Grace, the condition required of Christ was Active and Passive, and therefore a greater and harder than was required of the first *Adam*.

II. In the Covenant of Works the condition was to be performed by a meer Man, whereby Life had been due to him upon his own Works; But in the Covenant of Grace, the condition on which Life becomes due, is performed by another. *Rom. 10. 4.* And it's the Righteousness of God. *Phil. 3. 8, 9.* *Rom. 3. 21, 22.*

III. The Covenant of Grace is so called, because the condition as well as the Promise is given to us, and that freely, in that Christ, and all his Righteousness is freely given; Whereas in the Covenant of Works, the condition was not to be performed for us, but by us, and are Works of Righteousness which we should have done. *Rom. 10. 4.* *Tit. 3. 5.*

IV. In the Covenant of Works, the condition bore no proportion to the Promise, in the Covenant of Grace the condition doth, it being the Righteousness of God, of *Jehovah* our Righteousness. *Jer. 23. 6.* *Rom. 3. 21, 22.*

V. The condition of the first Covenant is suited only to perfect Man; That of the second to sinful and fallen Man. *Gal. 3.*

VI. The condition of the first Covenant lay but in one Act; The condition of the second upon the whole Life and Death of Christ in his humiliation, Resurrection, and Exaltation.

VII. In respect of the Promise; The Promise made to both Covenants was of Eternal Life. *Gal. 3. 12.* I *Joh. 3. 26.* But

I. In the Couenant of Works, it's but continuation of Life already given; In the Covenant of

of Grace it is giving of Life to them that are Dead. *Eph. 2. 1.*

2. In the *Covenant* of Works, this promise was never performed the condition failing ; But in the *Covenant* of Grace, the promise was immediately performing and will to Eternity be so, the condition being of so great firmness and Durability.

3. The Date of this promise of the *Covenant* of Works must be taken from time; but that of the *Covenant* of promise from Eternity. *Gen. 2. 17. Pro. 8. 23. Tit. 1. 2.*

XLVIII. *Did Christ purchase the Covenant of Grace of the Father ?*

a. No more then *Adam* purchased the *Covenant* of Works, God the Father gave *Christ* for a *Covenant*, and from his meer Good pleasure propounded and Established the Terms thereof. *Psal. 40. 8.*

C H A P. XIX.

Of the fitness of Christ to Redeem, in Respect of his Natures and Offices.

Art. 2. Of the Word, or Son of God which was made very man.

The Son which is the Word of the Father, begotten from Everlasting of the Father, the very Eternal God, of one substance with the Father, took mans Nature in the Womb of the blessed Virgin of her substance: So that two whole and perfect Natures, that is to say, the God-head and man-hood were joyned together in one person never to be devided, whereof is one Christ very God and very man, who truly suffered, was Crucified, dead and buried, to reconcile his Father to us, and to be

a Sacrifice, not only for Original Guilt, but also for Actual Sins of men.

Princ. XXI.

The only Redeemer of Gods Elect is the Lord Jesus Christ, who being the Eternal Son of God became Man, and so was and is to be God and Man in two distinct Natures, and one person for ever. 1 Tim. 2. 5. Joh. 1. 14. Gal. 4. 4. Rom. 9 5. Luk. 1. 35. Col. 2. 9. Heb. 7. 24, 25.

Quest. Expl.

- I. **W**hat did the Covenant of Grace Oblige the Son of God to be ?
a. It Obliged him to be a Redeemer of Gods Elect. Isa. 53. 10. And apply his Redemption. Eph. 1. 3, 7. 2 Pet. 1. 1.
- II. *Who is a Redeemer ?*
a. He that by some way or means fetcheth another out of Bondage, Slavery, or Danger. Neh. 5. 8. Psal. 77. 15. & 103. 4.
- III. *Is there no other Redeemer but Christ ?*
a. No other Redeemer from Spiritual Death, and Slavery. Psal. 49. 8. Act. 4. 12.
- IV. *Is he a sufficient Redeemer ?*

a. He

a. He is plenteous in Redemption, and able to save to the utmost. *Psal.* 130.7. *Isa.* 49.26. *Heb.* 7.25.

V. *What is the Slavery and Death that Christ Redeems from?*

a. From the Bondage of the Law, Sin and Misery, the due Effects and wages of it. *Heb.* 2.15, 16. *Tit.* 2.14. *1 Tim.* 2.6. *Mat.* 20.28. *Col.* 2.15.

VI. *How many ways doth Christ Redeem?*

a. By Ransom and Conquest. *1 Pet.* 1.18. *Rev.* 5.9. *Jer.* 50.34. *Isa.* 49.26, & 59.20. *Rom.* 11.26. *Psal.* 103.4. *Eph.* 1.7, 14. *Heb.* 9.12. *Psal.* 68.18. *Eph.* 4.8. *Mat.* 20.28. *1 Tim.* 2.6. *Hos.* 13.14. *1 Cor.* 7.23.

VII. *What is the Ransom that Christ paid?*

a. Himself and his own blood. *Tit.* 2.14. *Psal.* 49.7. *Exod.* 30.12. *Mat.* 20.28. & 26.28. *1 Pet.* 1.18.

VIII. *How doth he Redeem by Conquest?*

a. By breaking the Serpents Head, and power, and leading captivity Captive. *Gen.* 3.15. *Col.* 2.15. *Heb.* 2.14, 15.

IX. *What is the Name of this great Redeemer?*

a. He is called Jesus Christ.

X. *Why is he called Jesus?*

a. Jesus signifies a Saviour, as *Josuah* doth, and because our Redeemer saves his people from their Sins, he is called Jesus, and a Saviour, most fitly according to the Wisdom of God who gave him that Name. *Mat.* 1.21. *Luk.* 1.31. *Tit.* 1.4. & 2.10, 13, 14. & 3.4, 6. *2 Pet.* 2.20. *Joh.* 4.42. *Luk.* 2.11. *Act.* 5.31. & 13.23. *Eph.* 5.23. *1 Tim.* 1.1. *Phil.* 3.20. *2 Pet.* 1.2.

XI. *Why is he called Christ?*

a. Because he is annointed of the Father to the Redeemers Office, Christ signifying an Annointed One,

One, as Messiah doth, and Christ that Messiah which was to come. *Psal.* 45.7. *Isa.* 61.1. *Act.* 4.27. & 10.38. *Psal.* 2.2. & 28.8. *Joh.* 1.41. & 4.25. *Mat.* 1.16. *Dan.* 9.25,26.

XII. *What other significant Name hath Christ?*

a. He is called *Emanuel*, which signifies God with us, as much as God manifested in the Flesh. *Mat.* 1.23. *1 Tim.* 3.16.

XIII. *What kind of Redemption was the Ransoming Redemption of Christ?*

a. A Mediating Redemption, whereby he became a Mediator or middle Person, to make up the breach or difference between God and us. *Joh.* 9.33. *Mat.* 20.28. *Eph.* 2.13,14. *1 Tim.* 2.5,6.

XIV. *What is Christ's Mediatorship?*

a. It is that whereby it is his great business, to deal between God and Man in order to a firm and lasting Agreement in the State of his Humiliation and Exaltation, wherefore he is called the Mediator of the New Covenant. *1 Tim.* 2.5. *Gal.* 3.20. *Heb.* 8.6. & 9.15. & 12.24.

XV. *To which part of the Covenant of Grace, doth the Mediatorial work of Christ belong?*

a. It lying in his Obedience and Intercession, it belongs chiefly to the conditional part of the Covenant. *Isa.* 53.10,11.

XVI. *What is the great End and Design of Mediating Redemption?*

a. It is the reconciling God and Man together, called reconciliation by way of Attoning, or Expiation. *Mat.* 1.23. *Eph.* 2.16. *Col.* 1.21. *Dan.* 9.24. *Heb.* 2.17. *1 Tim.* 2.6. *Heb.* 8.6. *1 Pet.* 3.18.

XVII. *What is Reconciliation?*

a. It is the making Friendship between parties that were at Variance and Enmity. *Pro.* 22.24. *Joh.* 15.13,14,15. *Dan.* 9.24. *Heb.* 2.17. *2 Cor.* 5.18,19.

18. *Wherein*

XVIII. *Whereon was founded Christ's fitness and ability of Mediating between God and Man, unto Reconciliation ?*

a. In the credit that he had with God the Father to whom he became a surty for Man. *Heb. 7. 22. & 2. 17, 18.*

XIX. *What is a Surety ?*

a. One that comes under a Legal Obligation to pay the just Debts of another, or to answer for his Defaults, and retains this Title both before and after Payment. *Pro. 22. 26. & 6. 1. & 11. 15. & 17. 18. & 20. 16. & 27. 13. Gen. 43. 9. & 44. 32.*

XX. *When did Christ become a surety of the Covenant to the Father ?*

a. When he made that Eternal Covenant with him, for then he came under surety-ship. *Psal. 119. 122. 2. Cor. 5. 17, 18. Job. 17. 3. Heb. 9. 15. Pro. 8. 23.*

XXI. *How is Christ said to be Mediator and surety of the New; or better Testament ?*

a. Christ's Mediation, or surety-ship respected Man at Varience with God in the Old Covenant state, but being introduced to this Undertaking, by the New Covenant he is called the Mediator and surety of it, and as more clearly and fully set forth in the New Testament Dispensation. *Heb. 9. 15. & 7. 20, 22.*

XXII. *What is the Difference between Mediation, and Surety-ship ?*

a. Christ's Mediation is his whole Transaction between God and us in his bringing us together ; but surety-ship is his Obligation to God on our parts wherein he becomes engaged to God on our behalf, and is the first reconciling Effect of his treating by Mediation. *Job. 9. 33. Pro. 6. 1.*

XXIII. *If Christ Acted as a publick Person in Redeeming, Mediating, and Surety-ship; then are we not thereby Redeemers, Mediators, and Sureties?*

a. It follows not, but the contrary, for these are Office Titles, and relative Terms; tho' Christ in Execution of his Office, doth many things on the behalf of others and in their stead, yet his Office is peculiar to himself, and his Qualifications for it. Again, a publick Person Acting in his Office Relation for another doth not change his Relation into the Correlation, neither can he *i. e.* A surety is Obligated to pay, and pays in the person and stead of another, his thus paying doth not make the Debter a Surety. So in Mediation and Redemption, no more then being a Father, makes the Son a Father.

XXIV. *Wherein lies the Perfection of Christ's Mediating Redemption?*

a. In that he was abundantly fitted thereunto, in Relation to God and Man in his Natures and Offices. *Heb. 2. 15, 16, 17. & 7. 25.*

XXV. *What is his Relation unto God?*

a. He is the Eternal Son of God, being so Yesterday, to Day, and the same for Ever. *Heb. 13. 8. Mat. 1. 11. & 9. 7. Heb. 1. 5. 1 Joh 1. 7. 1 Joh. 4. 9. & 5. 20. Joh. 1. 34. Luk. 1. 35. Joh. 6. 69. & 20. 30. Act. 8. 37. & 9. 20. 1 Joh. 3. 8. & 5. 10, 13. Mark 3. 11. Rev. 2. 18.*

XXVI. *Why is Mediating Redemption ascribed unto the Son?*

a. Because his manner of Subsisting and working, doth herein principally appear, as Election and Creation in the Fathers. *Prov 8. 22. Mat. 3. 17. Gal. 4. 4, 5.*

XXVII. *How was Christ fit in respect of Man?*

a. In

a. In that he took the Nature, of those that he undertook to be a Mediating Redeemer for. *Heb. 2. 10, 11, 17.*

XXVIII. *Would not any Nature have served to Reconcile in?*

a. No inferior Nature was valuable enough, nor any Superior Nature capable of what was to be suffered, neither was either chargable with Mans sins, so as to bear them. *Phil. 2. 7. Heb. 2. 14, 16. & 9. 11. 12.*

XXIX. *Why must he be fitted with two Natures?*

a. That he might lay his hand on both as a middle Person. *Job 9. 33.*

XXX. *How is Christ fitted as to Office?*

a. He is Commissionated fully by his Father to the Exercising his Mediators Office, as Priest, Prophet and King. *Mat. 28. 18. Heb. 5. 5, 6. & 1. 1.*

CHAP. XX.

Of Christ's fitness to Redeem, in Respect of his Person and Incarnation.

Arti. 2. *The God-head, and the Manhood were joyned together in one Person, never to be divided, whereof is one Christ, very God, and very-Man, &c.*

Princ. XXII.

A. *Christ the Son of God became Man, by taking to himself a true Body and a reasonable Soul, being Conceived by the Power of the Holy Ghost in the Womb of the Virgin Mary, and born of her yet without Sin, Joh. 1. 14. Luk. 1. 35. Heb. 4. 15. & 2. 14, 16. & 10. 5. Mat. 26. 38. Gal. 4. 4. Heb. 7. 26.*

Quest.

Quest. Expl.

I. **W**hat is to be considered in the Person of Christ?

a. The Distinction of the Natures, and the Personal Union. *Joh. 12. 34. Gal. 4. 4. Mat. 22. 42, 44.*

II. Which are the two Natures of Christ?

a. His God-head, and his Man-hood.

III. What is the God-head of Christ?

a. That whereby he is the Eternal Word, or Son of the Father, eternally begotten by him, the second Person in the Trinity, very God, and of one substance with the Father.

That Christ is God, proved from Scripture by the following Arguments.

I. He is called God in Scripture, and affirmed to be so frequently. *Joh. 1. 1. Act. 20. 28. Tit. 2. 13. Isa. 9. 6. Rom. 9. 4. 1 Joh. 5. 20. Jud. 4. Heb. 1. 8.*

II. The Essential Name, *JEHOVAH* and other Names of God are given to him. *Jer. 23. 6. Isa. 9. 6. Exod. 13. 21. & 23. 21.*

III. The proper Descriptions of God are given to him. *Col. 2. 9. Phil. 2. 6. Joh. 5. 26. Heb. 9. 14. Rev. 1. 8.*

IV. All the Divine Properties or Attributes are given to him. 1. Omniscience, *Mat. 9. 4. Joh. 2. 24. & 21. 17.* 2. Omnipotency, *Rev. 1. 8.* 3. Omnipresence

presence. *Mat.* 28. *vult.* *Joh.* 3. 13. 4. Eternity. *Pro.* 8. 22, &c. *Joh.* 1. 1. *Isa.* 9. 6. *Tim.* 6. 15, 16. 5. Equality with God is given to him. *Phil.* 2. 6. *Joh.* 5. 23.

V. Divine Efficiency is given to him. *Joh.* 5. 17, 18. Creation, *Joh.* 1. 1. 3. *Psal.* 102. 25, 27. *Heb.* 1. 10. *Col.* 1. 16. Providence, *Col.* 1. 17.

VI He is a Divine Object of Faith and Worship. *Joh.* 14. 1. *Act.* 20. 21. *Heb.* 1. 6.

VII He Pardons Sin. *Mat.* 9. 6. *Act.* 15. 31.

VIII. He doth such Works as none but God can do. *Joh.* 5. 21, 36. & 10. 25.

IV. In what Person of the Trinity, was God incarnate?

a. God was not incarnate in the Person of the Father, or of the Holy Ghost, but in the Person of the Son only. *Joh.* 1. 1, 14, 34. *Luk.* 1. 35. *Joh.* 20. 21. *Heb.* 1. 6. & 4. 14. 1 *Joh.* 5. 20. *Joh.* 11. 27. & 3. 16, 17. 1 *Joh.* 1. 7. *Rom.* 5. 10. & 8. 32. 2 *Joh.* 3.

V. Was the Person of Christ in actual Being, before his Incarnation?

a. The Person of Christ, the Eternal Word and Son of the Father, was actually subsisting with the Father and holy Spirit, from all Eternity. *Joh.* 1. 1. *Isa.* 9. 6. *Pro.* 8. 22, 23.

VI. How and when was Christ Man?

a. He became Man, being made flesh in the fulness of time, assuming the humane Nature into his Person subsisting in the Divine nature and became God--Man in one Person. *Mat.* 1. 23. *Heb.* 2. 14, 16. *Mat.* 8. 17. *Rom.* 9. 5.

VII. What follows from hence?

a. The double Manner of subsisting of the Person of Christ, in the Divine, and in the humane Nature. *Rom.* 9. 5. *Joh.* 1. 14.

8. What

VIII. *What is the Incarnation of Christ?*

a. That whereby God the Son was made Man like unto us, in all things, Sin only, and his manner of subsisting, being Excepted. *Joh. 1. 14. Gal. 4. 4. Phil 2. 7, 8. Heb. 2. 17. & 4. 15.*

Scripture Reasons proving the Incarnation of Christ, that he had a real humane Nature.

1. A humane Nature is ascribed to him, He is called Man and the Son of Man. *Mat. 8. 20. & 26. & 12. 8. & 12. 40. & 16. 13. & 17. 9. & 26. 2. & 2. 10, 28. & 8. 31, 38. & 9. 9. Luk. 6. 5. & 9. 22. & 21. 27. Joh. 3. 13, 14. & 5. 27. Act. 7. 56. 1 Tim. 2. 5. Heb. 2. 16, 17.*

2. He hath the Essential properties of a Man in Origination, Dimention, Circumscription. Conceived, *Mat. 1. 20. Luk. 2. 21.* He was born, *Isa. 9. 6. Mat. 1. 16. & 2. 1, 2, 4. Luk. 1. 35. & 2. 11.* He had flesh and bones even after his Resurrection. *Luk. 24. 39, 40.* Dimention of Stature, *Luk. 2. 52.* Circumscription. *Mark. 16. 19. Act. 1. 11.* Locomotion, as in the whole History of the Gospel. He hungered, *Mat. 4. 2.* He died, *Joh. 20. 30.* Lived again. *Rev. 1. 18.*

3. He had true humane Affections, as Love, Hatred, &c. Love, *Joh. 13. 23. & 11. 5, 36. Mar. 10. 21.* Hatred. *Heb. 1. 9.* Desire, *Luk. 22. 15.* Fear, *Mark. 14. 33.* Joy, *Luk. 10. 21. Joh. 11. 15.* Sorrow, *Mat. 26. 38. Mark. 3. 5. & 14. 34. Joh. 11. 33, 35. Luk. 19. 41.* Commiseration, *Mat. 9. 36. & 15. 32. Heb. 2. 17. & 5. 2.*

4. He had true humane Passions of all sorts, as suffering, Anger, Weeping, Lamenting, He suffered greatly,

greatly, *Mark. 8. 31. Math. 16. 21. & 17. 12. Luk. 17. 25.* He was Angery, *Mark. 3. 5.* Was deeply affected with Sorrow, *ibid. Mat. 26. 38.* Wept, *Joh. 11. 35. Joh. 13. 21.*

5. He did true humane Actions, in Walking, *Joh. 1. 36 Mar. 1. 16. Mat. 4. 18. & 14. 25, 26. Mar. 11. 27. Talking, Mat. 22. 15. Joh. 14. 30. Luk. 24. 14, 32. Joh. 4. 27 & 9. 37.* He did see, *Mat. 8. 18. & 9. 9, 22, 23, 36 & 14. 14. Luk. 13. 12. & 21. 1 Joh. 1. 38. & 9. 1.* He heard, *Mar. 5. 36. & 2. 17. Mat. 4. 12. & 8. 10. & 9. 12. & 14. 13. Luk. 8. 50. & 18. 22. Joh. 11. 4.*

6. He had a true humane Body and parts thereof, *Psal. 22. 14, 18. & 40. 6. Heb. 10. 5. Luk. 24. 3. Mar. 15. 45. Mat. 26. 12. & 27. 58, 59. Joh. 19. 38, 40. & 20. 12.* He was visible and palpable, *Luk. 24. 39, 40 Joh. 20. 27.*

7. He had a true humane reasonable Soul, *Mar. 2. 8. & 8. 17. Mat. 26. 10. Luk. 2. 40, 47, 52. Isa. 9. 3. Mat. 26. 38. & 27. 50. Luk. 23. 46. Joh. 12. 27. & 19. 30. Act. 2. 23, 27.*

IX. *Did the Son of God take our Nature in that stately Perfection, as it was Created in at first?*

a. No, He took our Nature as it was cloathed with infirmity, since the fall. *Mat. 8. 17. Heb. 4. 15. & 5. 2. & 7. 28. Phil. 2. 7, 8. Isa. 53. 2, 3, 4.*

X. *What of ours did not Christ take, when he was Incarnate?*

a. He was not like us in the Corruption of Nature, nor in manner of Subsisting. *Heb. 4. 15. Joh. 3. 13.*

XI. *Why not in respect of the Sin of our Nature?*

a. Because he had been incapable to satisfy for the Sins of others, had he had Sin in his Nature,
and

and therefore he was never a Sinner but by Imputation, wherein lay the Perfection of his Priesthood. 2 Cor. 5. ult. Heb. 4. 15. 1 Pet. 2. 22, 24. Heb. 9. 7.

XII. *Why is this Exception added as to his manner of Subsisting ?*

a. Because the Man-hood of Christ had never any manner of Subsisting alone, separate from, or out of the Person of the Son of God, therefore his Man-hood hath the respect of a Nature only, not of a Person. Luk. 1. 35. Col. 2. 9. Luk. 2. 21.

XIII. *What is the Distinction of the two Natures ?*

a. That whereby each Nature remains in it self the same, in it's own distinct Properties, without Conversion into one another, or Mixture, but are and continue perfect and entire God, and perfect and intire Man. Rom. 9. 4. Luk. 24. 39. Phil. 2. 6, 7. Mat. 16. 16. Col. 2. 9. Rev. 1. 8, 18. 1 Tim. 3. 16. Joh. 5. 26.

XIV. *What mean you by saying, the Natures in Christ are without Conversion ?*

a. That the Divine Nature is not humanified, nor the humane deified.

XV. *What mean you by saying, the Natures are without mixture ?*

a. That the Essential Properties of each Nature are not confounded with, or lost in one another, nor mixed so as to cause a third Nature to arise out of them, for infiniteness and finiteness, Eternity and time, Immensity and Circumscription cannot be turned one into another, nor mixed together, Mat. 16. 16. & 28. 18, 20. 1 Joh. 5. 20. Luk. 2. 40, 52. Joh. 8. 58. Rom. 9. 5.

XVI. *What is the Personal Union of these two Natures in Christ ?*

a. It is that whereby the Eternal Person of the Son of God, hath taken and knit the humane Nature to it self, to subsist inseperably therein. *Col. 2. 9. Joh. 1. 14. 1 Tim. 3. 16. 1 Cor. 8. 6. Heb. 2. 16.*

XVII. *What do you call this mysterious Union?*

a. Hypostatick, which is as much as Personal, it signifying the uniting of God to man, in a Divine Subsistence or Person. *1 Joh. 1. 2, 3. 1 Tim. 3. 16. Joh. 1. 14.*

XVIII. *How can this Union be evinced to our Reason?*

a. It cannot be, it is enough that we have ground to believe that it is so, The Union of three Persons in one Divine Essence, of two Natures in one Divine Person, and of Christ and his Church in one Body; are the three great Mysterious depths not to be attempted by our shallow Reason, seeing it cannot reach lower Unions, *viz.* Of Soul and Body, &c.

XIX. *What is especially to be considered, in this Union?*

a. The Cooperation of all the three Persons, and the Termination of it, on the second Person only.

XX. *What is the Cooperation of the three Persons?*

a. (1.) The Father ordains and prepares. *Col. 1. 19. Heb. 10. 5.* (2.) The Son accepts and assumes. *Joh. 17. 18, 19. Heb. 2. 16.* (3.) The Holy Ghost consummates, and compleats. *Mat. 1. 18, 19. Luk. 1. 35.*

XXI. *What necessarily follows from this kind of Union?*

a. The humane Nature being immediately joyned and knit to the Word, is immediately joyned to the Deity in the Word, whereby there is God and Man,
in

in one Person for Ever. *Act. 20. 28. Col. 2. 9. Luk^e 1. 35. Rom. 9. 4.*

XXII. *What was the manner of the Son of Gods investing with our Nature?*

a. Christ the Son of God took mans Nature in the Womb of the Virgin Mary, conceived therein by the Power of the Holy Ghost, So that the two whole Natures were instantaneously joyned together in one Person, never to be divided, whereof is one Christ, very God and very Man. *Joh. 1. 14. Luke 1. 35. Heb. 2. 16. Gal. 4. 4. Heb. 10. 5. Rom. 9. 5.*

XXIII. *What Perfection accrews to the Perfection of the Son by assuming the humane Nature?*

a. Mediational only, The Son was perfectly God and Subsisting in himself from all Eternity, without dependance on the humane Nature, neither is it bettered by it as such, nor doth any third Person arise from the said Union. *Heb. 2. 9, 10. & 5. 8. 9. Heb. 13. 8. Pro. 8. 22. Phil. 2. 6, 7.*

XXIV. *How doth it appear that a third Person ariseth not from the said Union?*

a. In that the humane Nature hath its whole subsistence in the Word, and not in it self, but is settled and stayed, as the branch grafted into another Tree, set in the Unity of the Tree and pertains to it, and looseth the Relation of being a Tree by it self, nor bears fruit distinctly by it self: So is the Royal Branch of Christ's humanity. *Jer. 23. 5, 6. Isa. 4. 2. Zech. 3. 8. & 6. 12.*

a. *Is nothing added by this Union to the humane Nature?*

XXV. Tho nothing be added to the Divine Nature thereby, but a Relation, yet it makes a real as well as Relative Change in the humane Nature, both in it's transcendent manner of subsistence, and in it's Elevation therein above the rank and order of all created

created Beings in respect of the said Union. *Heb. 1.5,6. & 2.7,8,9.*

XXVI. *What necessarily follows upon Hypostatick Union ?*

a. Hypostatick or personal Communion in Communication of Properties.

XXVII. *How is this Communion founded?*

a. Transcendently, As the Communion of the Divine Persons is founded in the Unity of Essence: So this Hypostatick Communion is founded in the Unity of the Person of Christ. *Joh. 17.21,23.*

XXVIII. *What are the Properties thus Communicated ?*

a. They are the Properties of the Mediator, God-Man, Theandrick or Divinely humane, whereby each Nature cooperates to the same thing, according to it's distinct being, order and manner of working. *Act. 20.28. 1 Tim. 2.5,6. Joh. 12.49. Heb. 9.15. & 2.16,17.*

XXIX. *What is the Communication of Properties ?*

a. It is that whereby any Property or Action, of either Nature is ascribed to the Person of Christ as truly belonging thereto; and in that just Attribution, the Properties of one Nature are given to another, and of the Person to each Nature. *Mat. 9.6. Mar. 1.24. & 2.10. Mat. 16.27. Luk. 5.24. Joh. 3.13. Act. 20.28. Luk. 1.35. Joh. 1.34,49. Heb. 4.14. Rom. 9.5. 1 Tim. 3.16. 1 Tim. 2.5.*

XXX. *What follows from hence ?*

a. That this Communication is not by Transfusion of humane Properties into the Divine, nor of Divine into the humane, nor are they passed over from one to another, by derivation or commutation, nor is it meerly Verbal; but it's such a Communion as is by concurrence to the same Properties in, and Operations

perations wrought distinctly by the two Natures, but in and by one Person.

XXXI. *What follows from hence further?*

a. That in Christ is two distinct understandings and Wills. Divine and humane but not contrary one to the other, *Mar. 13. 32. Mat. 26. 39. Joh. 5. 30.*

XXXII. *Why must Christ be God and Man in one Person?*

a. In respect of the great business he had to Transact as Mediator, between God and Man. *Mat. 1. 23. 1 Tim. 2. 5, 6. Heb. 1. 1. & 2. 16, 17.*

XXXIII. *Why in respect of his business with God?*

a. That he might be able and fit to appear before God in our Nature, and make full Satisfaction, and Intercession for us. *Joh. 17. 19. Heb. 2. 14, 17. & 4. 14. & 7. 1. 5. & 10. 4, 15, 16. Joh. 9. 32, 33, 34. Heb. 7. 24, 25, 28.*

XXXIV. *Why must he be God man in respect of his business with Men?*

a. That he might be a second Adam, fill our Nature and suffer in it, and have a free converse and fellow feeling with us. *Rom. 5. 15. 1 Cor. 15. 21, 49. Joh. 5. 26, 27. Joh. 1. 18. Act. 3. 22. Luk. 24. 15, 32, 45. Deut. 5. 24. Heb. 4. 15.*

CHAP. XXI.

Of Christ's Uction, and Offices.

Princ. XXIII.

*Christ as our Redeemer Executes
the Offices, both of a Prophet,
Priest and King, both in the Estate
of his Humiliation and Exaltation.
Heb. 4. 15. & 7. 16. Act. 3. 21, 22.
Heb. 12. 25.*

Quest. Expl.

I. **W**E have heard of Christ's fitness to Redeem in respect of his Natures, what is his fitness to Redeem in respect of his Offices?

a. That whereby he was Anoynted of God to all those particular Offices he was appointed unto, by the Father.

II. *What was his Appointment by the Father?*

a. His

a. His Preordination whereby the end and manner of the Execution of his Office, was fore-determined in all things. *Lud. 2.22. Act 4.28. 1 Pet.*

1. 20.

III. *What was his Unction?*

a. It was that whereby he was furnished, and solemnly Invested.

IV. *What was his Furnishment?*

a. It consisted in his Call, and Qualifications.

V. *What was his Call?*

a. It was the Invitation and Command of his Father, to the undertaking his Mediatorial Office. *Isa. 49.1,6,8. Joh. 6.38,39. Heb. 5.4,5,8. Joh. 10.18. & 12.49. & 20.21. 1 Joh. 4.14. Heb. 10.7.*

VI. *How was he Furnished by way of Qualification?*

a. It was the Holy Ghost given without measure, bestowed on, and Dwelling in his humane Nature, whereby all fulness dwelt in him. *Joh. 1.14. & 3.34. & 17.19. Isa. 11.2. & 61.1. Luk 4.18,19. Psal. 45.7. Heb. 1.9. Act. 10.38. & 4.27. Psal. 2.2. & 28.8. & 132.17. & 84.9. & 89.38,51.*

VII. *What was his Solemn Investment?*

a. His Commission and Installment.

VIII. *What was Christ's Commission?*

a. That whereby all Mediatorial Power was committed unto him by his Father, with a promise of his Prosperity therein, confirmed by Oath, *Isa. 42.1,8. & 53.10. Heb. 7.20,21. Psal. 110.1. Joh. 17.2,19. Joh. 5.19,22. Mat. 28.18.*

IX. *What was his Solemn, and Publick Installment?*

a. It was in and at his Baptisme, when by an Audible Voice, and Visible Appearance, the Father and Holy Ghost bore so eminent a Witness to him, whereby he was Solemnly set apart to, and undertook

took his Mediators Office. *Mat.* 3. 16, 17. *Luk.* 4. 22. *Joh.* 1. 32, 33.

X. *As to what Nature was it, that Christ was Anointed?*

a. The Person of Christ was Anointed with the Holy Ghost in his humane Nature, which also was the immediate Subject of the Gifts and Qualifications Received. *Isa.* 11. 2. *Joh.* 3. 34. & 1. 14. & 17. 19. *Isa.* 61. 1.

XI. *What is an Office?*

a. It is a Function with Charge and Trust that any one is chosen to and enstated in, for a time, or Life, from which he hath his denomination, *Gen.* 41. 13. *Exod.* 1. 16. *Num.* 4. 16. 1 *Chron.* 6. 32. & 9. 22, 26, 31. *Neh.* 13. 13. *Rom.* 11. 13. 1 *Tim.* 3. 1. *Heb.* 7. 5.

XII. *What was the Office of Christ?*

a. That whereby he undertook and was enstated in the charge and business of saving the Elect, in that way and manner which was Appointed by his Father.

XIII. *How is Christ called by distinct Office Names?*

a. His Office Appellations refer either to his whole undertaking for the good of his Church, and are more General; or to the more distinct parts of that undertaking, and are called his particular Offices.

XIV. *Which are the more General referring to his whole Undertaking?*

a. The General Names and Title of Offices put upon Christ, are many, these Especially, Redeemer, Saviour, Mediator, and Surety. *Joh.* 19. 25. *Isa.* 59. 20. *Heb.* 9. 12. *Eph.* 1. 7. *Rev.* 5. 9. *Joh.* 4. 42. *Luk.* 2. 11. 1 *Tim.* 1. 1. & 2. 3. *Tit.* 1. 3. & 2. 10, 13. 2 *Pet.*

1.11. & 2.20. 1 *Joh.* 4.14: 1 *Tim.* 2.5. *Heb.* 8.6. & 9.15. & 12.24. *Heb.* 7.12.

XV. *What are the particuilar Offices whereby Christ Executes the great. and General Office of a Mediator and Redeemer?*

a. They are his Priestly, Prophetick, and Kingly Offices. *Psal.* 110.1. *Deut.* 18.15. *Act.* 3.22. *Act.* 7.37. *Heb.* 1.8.

XVI. *Why was Christ invested with all these Offices?*

a. Because thereby he was enabled to save to the uttermost, and therein answered all the Types and Prophecies of old concerning him. *Heb.* 7.25. 1 *Pet.* 1.10,11. *Zech.* 3.3,4,5. *Heb.* 2.17. & 5.1. & 8.1,3. *Deut.* 18.15,18 *Act.* 3.22 & 7.37. *Heb.* 7.1,2. 3 *Joh.* 12.15. *Luk.* 1.32.33. *Dan.* 7.14. *Mich.* 4.7.

XVII. *What is the necessity of these Offices in respect of us?*

a. Because we are Sinners and Enemies to God, he must be a Priest to make peace and reconcile; We are blind and ignorant, therefore he must be a Prophet to enlighten and Teach us; We are Rebels against God, and therefore he must be King to subdue us to himself, and Conquer all his and our Enemies. *Rom.* 3.17. & 8.7. *Eph.* 2.14,15. *Joh.* 14.6. *Psal.* 110.3. *Luk.* 1.77,78,79. 2 *Tim.* 2.10. *Heb.* 5.2.

CHAP. XXII.

Of Christ's Execution of the Office of a Prophet.

Princ. XXII.

Christ Executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation. Joh. 1. 18. Pet. 1. 10, 11, 12. Joh. 15 15. & 20. 31.

Quest. Expl.

- I. **VV** *Hat was the Office of a Prophet ?*
 - a. It was where any one from the Inspiration of the Almighty, was empowered, and enabled to declare his mind and Will. *Job. 32. 8. Deut. 18. 20, 21, 22. Jer. 14. 14. & 29. 9. Dan. 9 2. 2 Pet. 1. 20, 21. 1 Pet. 1. 10.*
- II. *What is the Prophetick Office of Christ ?*
 - a. It is that whereby he being anointed in an Extraordinary manner with the Holy Ghost, and power

power beyond all Prophets whatever, doth reveal the whole Mind and will of God for the Salvation and Edification of his Church, therefore is Entitled the Prophet and Teacher sent from God, Apostle of our Profession Angel of Gods presence, &c Deut 18. 15. Act. 3. 22. & 7. 37. Heb. 1. 1. Luk. 4. 18. & 7. 16, & 24. 32, 35. Heb. 3. 1. Isa. 63. 9.

III. *How doth Christ reveal to us the mind, and will of God?*

a. By his Word and Spirit.

IV. *What is Christ's Word of Revelation?*

a. The whole sure Word of Prophecy contained in Scripture, whether Law or Gospel. 2 Tim. 3. 16. 2 Pet. 1. 19, 20.

V. *Was the Doctrine delivered by Prophets of the Old Testament, the Revelation of Christ?*

a. Christ was the great Prophet in the Old Testament, tho' he spake not so immediately and plainly, as in the Days of the New. Heb. 1. 1. Eph. 2. 5. Gal. 3. 19.

VI. *What Prophettick Ministry was more peculiarly ascribed to Christ?*

a. The Ministry of the Gospel, of the New Testament. Joh. 1. 17. Mar. 1. 1, 15. & 8. 35. & 13. 10. Rom. 1. 1, 9, 16. & 15. 16, 29. 1 Cor. 4. 15. & 9. 18. Eph. 1. 13. Col. 1. 5. 1 Thes. 1. 5. 2 Thes. 2. 14. Luk. 4. 18. Mar. 16. 15. Gal. 3. 8. 1 Thes. 2. 9. Rev. 14. 6.

VII. *What is the Gospel?*

a. It is the glad Tydings of Life and Salvation to lost Sinners, called the Ministration of the Spirit, being the Revelation of the Grace of the Covenant of promise. Rom. 10 15. Luk. 1 19. & 8. 1. Isa. 52. 7. Act. 13. 32, 33. 2 Cor. 3. 6, 8. Luk. 4. 18, 19. Isa. 61. 1. Heb. 8. 10, 11. & 10. 16, 17.

8. *How*

VIII. *How doth Christ reveal by his Spirit?*

a. In an Extraordinary, and Ordinary way.

IX. *What was his Revelation in an Extraordinary way?*

a. It was that whereby Christ coming out of the bosom of the Father, he came and revealed him, inspired his Angels, Prophets and Apostles, at several times, and by divers ways that thereby his Churches might be acquainted with the Divine Will. *Joh. 1. 18. Act. 7. 38. Gal. 3. 17. 1 Pet. 1. 11. & 3. 19.*

X. *How doth he Exercise this Office in Ordinary Revelation by his Spirit?*

a. In sending his Spirit to accompany the Word of God, and thereby revealing in an usual and effectual manner the deep things of God. *Exek. 36. 26, 27. 1 Cor. 2. 10, 11, 13. Eph. 5. 14. Joh. 8. 12. 2 Tim. 1. 10. 2 Cor. 4. 6. Eph. 4. 21, 22. Rev. 1. 1, 2.*

XI. *How doth the Execution of this Office depend upon his Natures?*

a. He ought to be God, that he might be intimately acquainted with his Fathers Will, and infallibly make it known to us; he must be man, that he might Converse with us in a familiar way that we can bear. *Heb. 1. 18. & 3. 13. Heb. 1. 1. Rev. 2. 1, 2, 3.*

XII. *How is Christ said to be a Prophet, like to Moses?*

a. In that Moses as his Type was a Mediatorial Prophet bet ween God and the people, had Convers with God face to face, and was King and priest, as well as Prophet. *Deut. 18. 16, 17, 18. Gal. 3. 19. Num. 14. 20. Deut. 33. 3, 4, 5. Heb. 9. 19, 20.*

CHAP. XXIII.

*Of the Priestly Office of
Christ.*

Art. 15. *Christ came to be a Lamb without Spot, who by Sacrifice of himself, once made, should take away the Sins of the World, and Sin (as Saint John saith was not in him.)*

Art. 31. *The Offering of Christ once made, is that perfect Redemption Propitiation, and Satisfaction, for all the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin, but that alone.*

Princ. XXV.

*Christ Executes the Office of Priest by his Offering himself a Sacrifice, to satisfy
Divine*

*Divine Justice and reconcile us to God,
and to make continual intercession for us.*
Heb. 9. 14, 28. & 2. 17. & 7. 24, 25.

Quest. Expl.

I. **W** *Herein consisted the High Priest's Office, of Old especially?*

a. In making Attonement for Sin by Sacrifice, and in entering into the Holy of Holies, with blood once a Year. *Lev. 7. 7. & 16. 10, 17. & 17. 11. Exod. 30. 10. Lev. 9. 7. & 16. 27, 33, 34.*

II. *What is Attonement?*

a. It is the Appealing of an offended Deity, whereby it receives Satisfaction for Sin, and the offended God and the offending Creature come to be reconciled, and it's done by way of Sacrifice and Intercession. *Lev. 1. 4. Numb. 16. 46, 47. Exod. 30. 10. Lev. 16. 10. Numb. 6. 11. & 28. 22.*

III. *What was Essential to Attonement?*

a. The blood of the Sacrifice, and the mercy Seat. *Levit. 17. 11. & 16. 14*

IV. *What was the mercy Seat?*

a. It was the Golden Cover of the Ark of the Testimony, containing the two Tables of Law given on Mount Sinai, which Ark was placed within the Vail, and over the mercy seat was the two Cherubims of Glory. *Exod. 40. 19, 20. Heb. 9. 4, 5. Exod. 25. 16, 17, 18, 19. Deut. 10. 3, 4.*

V. *What was the great Essentials of an Attoning Sacrifice?*

a. The charging it with the Sin of the Sinner, the bleeding

bleeding the beast to death, and the pouring out and sprinkling of it's blood. *Lev. 1.4. Exod. 29.10. Lev. 17.11. & 8.15. & 16.14. Heb. 9.19.22.*

VI. How was Attonement made by blood?

a. The Attonement was after all other precedent Ceremonies, consummated by sprinkling the blood. *Exod. 24.6,7,8. Heb. 12.24.*

VII. How was the blood of Attonement sprinkled?

a. It was sprinkled towards or upon the mercy-Seat or Propitiatory, and it was sprinkled on the People, and on the Book, and all the Vessels of Ministry in the Sanctuary. *Exod. 21.21. & 24.6. & 29.16,20. Lev. 16.14,15. Heb. 9.7,19,20,21,22, &c.*

VIII. What was the Ordinary sprinkling?

a. That which was of the ordinary Sacrifices before the Vail in the Holy Place. *Lev. 4.6,17. Heb. 9.6.*

IX. What was the Extraordinary sprinkling?

a. That which was made by the High Priest once a Year, within the Vail upon the mercy-Seat, which was the great Propitiation, or Attonement, when he made intercession for the People. *Lev. 16.14,15,16. Heb. 9.12,24.*

X. What was the signification of sprinkling, towards, and upon the mercies-Seat?

a. It was sprinkled in a Cloud of Incence, and it signified the Acceptation of the blood as a Ransom by Attonement for the Sinner with sweet Savour. *Mat. 20.28. Levit. 17.11. Heb. 9.22. Eph. 5.2.*

XI. What did sprinkling the People, Book and Vessels signify or import?

a. The purging of Sin, Imputation of the Righteousness of the Sacrifice thus accepted, the Application of it to the purifying of Conscience and all Duties,

Duties, and Ratification of the Covenant between God and his People. *Heb. 1. 3. & 9. 19, 20, 21, 22, 23. Exod. 24. 8. Heb. 10. 2, 3. Rev. 1. 5. 1 Pet. 1. 2.*

XII. *Was all this enough to atone so for sin, as to finish, and make an End of it?*

a. No, not without the Attonement made by the scape Goat, shewing that without the Sacrifice that bears Sin, and also live as well as die, he cannot atone for Sin, so as to take away Sin and deliver the Sinner perfectly. *Lev. 16. 21, 22. Dan. 9. 24. 1 Joh. 3. 5. Joh. 1. 29.*

XIII. *What did the whole of all those Performances, amount to at last?*

a. An Attonement or Propitiation for Sin to God being made on the mercy Seat, and the people being brought to him by sprinkling of blood, God is in Christ reconciled to a Sinner. *2 Cor. 5. 15, 17. 1 Pet. 3. 18. Rom. 3. 25. 1 Joh. 2. 2. & 4. 10.*

XIV. *Of what Use was the Ark, Priests and Sacrifices of Old?*

a. Of great use to their faith as a Gospel, being lively Types, Figures, and shadows of the true Ark Propitiatory, High Priest, and Sacrifice. *Heb. 10. 1. & 9. 8, 9, 10.*

XV. *What is the Priesthood of Christ?*

a. It was that whereby he made Attonement and became a proper Propitiation for Sin, having obtained Eternal Redemption carrying in him all things that was signified by the shadow and Types of Old, and infinitely more then they could. *Heb. 8. 1, 2, 5, 6. & 9. 12. Col. 1. 20, 21. 2 Cor. 5. 14, 15. Rom. 5. 10. Heb. 2. 17. & 5. 1, 9.*

XVI. *Of what Order was Christ's Priesthood?*

a. Christ was a Priest after the order of Melchizedek. *Psal. 110. Heb. 7.*

17. *What*

XVII. *What is the meaning of that?*

a. That he was of the Regal Order, and that he should continue notwithstanding his death, after the Power of an Endless Life. *Heb. 7.2,3,14,16.*

XVIII. *Wherein did this Order excel Arons?*

a. In that our Lord had a higher descent then the Priests of Old, of the Tribe and Race of Kings. The Priests of old were under him; there was no perfection in that Priesthood, but there was in Christs. they were many, He one. They continued not, He a Priest for ever. They had sin of their own to offer for, He had none, *Heb. 7.9,10,11,12,23,24,25,26,27.*

XIX. *What further doth he Excel in?*

a. He is the surety of a better Testament, of the true Tabernacle, hath obtained a more Excellent Ministry, and is made with an Oath. *Heb.8.2,6. & 7.21. Heb. 7.28.*

XX. *What blood did the Priests of Old make Attonement by?*

a. The blood of Bulls, Rams, Goates, &c. which were but only shadows and carnal Ordinances, came infinitely short of reaching that End of making the comers thereunto perfect as pertaining to Conscience. *Heb 9.9,10 & 10.1,2.*

XXI. *What was that which Christ our high Priest offered?*

a. He gave himself once for us, a Sacrifice of sweet smelling Savour unto God. *Rom. 5.11. Tit. 2.14. Eph. 5.2. 1 Cor. 15.7. 1 Pet. 3.18. Eph 2.16.*

XXII. *In which Nature did Christ become a Sacrifice?*

a. He being not capable of suffering in his Divine Nature, He gave himself in his humane Nature, Body and Soul, to be a Sacrifice for Sin. *1 Pet. 2.*

24. Col. 1. 20, 22. Isa. 53. 10. Mat. 20. 28. Heb. 12. 24.

XXIII. *What was the Altar whereon he offered himself?*

a. His Divine Nature was as it were so, sustaining the humane Nature, and Sanctifying the Gift, whereby his Satisfaction given, being of such a person, was of infinite Worth and Value. Job. 17. 19. Mat. 23. 19. Heb. 9. 14. & 13. 10, 12, 15.

XXIV. *How doth it appear that it was needful He should be God-man, in Order to his Priestly Office?*

a. It was needful he should be Man, that he might have something to offer which is most proper thereto; And that he should be God, that what he offered should be of sufficient price. Heb. 8. 3. Act. 20. 28.

XXV. *How doth Christ work out Redemption, and Salvation in his Priestly Office?*

a. By performing therein the principal Part of the Condition of the Covenant, by Offering himself a Sacrifice and making Intercession. Mat. 20. 28. Job. 17. 19, 20. Heb. 7. 24, 25, 26.

XXVI. *How was Satisfaction made by him?*

a. By performing that perfect Obedience in the way of doing, and suffering under the Law on our behalf and stead, so far as was necessary for our Discharge. Gal. 4. 4, 5. 1 Cor. 15. 47, 48, 49. Phil. 2. 5, 6, 7. 1 Tim. 2. 5, 6. Job. 33. 24. Deut. 12. 32. & 27. 26. Rom. 6. 23. Mat. 5. 17. Gal. 3. 13. 2 Cor. 5. 21.

XXVII. *Why must obeying by way of doing as well as suffering, concur to the making Satisfaction?*

a. Because positive Obedience is the main End of the Law as to us primarily intended, and mainly designed

designed by it. *Deut.* 12. 32. & 27. 26. *Rom.* 5. 18, 19. *Heb.* 5. 8, 9.

XXVIII. How did Christ satisfy the Law for us, in Active Obedience?

a. In being altogether innocent and spotless, and in performing the will of the Father by doing whatever the Law required to answer the preceptive, or any Sanction part of it. *Pf.* 40. 8. *Joh.* 4. 34. & 5. 30. *Heb.* 10. 7. & 7. 27. *Phil.* 2. 7, 8.

XXIX. How did Christ satisfy in a way of suffering?

a. By his passive satisfying Obedience, (so called) which lay in his being made sin and curse for us. *2 Cor.* 5. 21. *Gal.* 3. 13.

XXX. How was he made Sin for us?

a. He upon the Call of the Father, voluntarily offering himself, was judicially charged with our Sins, and numbred with Transgressors; whereby our fault became his by Imputation, even as the High Priests and Sacrifices of Old, bare the Sins of the People in the Type. *2 Cor.* 5. 21. *1 Pet.* 2. 24. *Heb.* 9. 28. *Isa.* 53. 12. *Exod.* 28. 38, 43. *Lev.* 10. 17. & 4. 15. & 16. 22.

XXXI. What is Imputation of Sin?

a. It is a judicial Act whereby Sin is charged on the committer of it as found Guilty upon Tryal, or being so, is Transacted to another in his stead. In the first sense, See *Lev.* 17. 4. *1 Sam.* 22. 15. *Lev.* 7. 18. *2 Sam.* 19. 19. *Rom.* 5. 13. In the second sense. See *Psal.* 32. 2. *2 Cor.* 5. 19. *Rom.* 4. 8. *Heb.* 9. 28.

XXXII. What do you call such an one who comes under the judicial Charge of another Fault?

a. He taking the debt upon him, and set down Pay-master in anothers room, is called a Surety, and such is Christ, a Mediator by way of Suretyship

upon this Account. *Job. 1. 7. 3. Gen. 43. 9. Pro. 6. 1. & 20. 16. Heb. 7. 22. Philem. 18.*

XXXIII. How was the Transferring of our Sin to Christ by Imputation, Typified by the Sacrifices of Old ?

a. In that those Sacrifices were made Attoneing, by the Act of charging Sin judicially upon them. *Lev. 3. 1. & 4. 4. & 16. 21. & 24. 14. 2 Cor. 5. 21. Joh. 1. 29, 36. 1 Joh. 3. 6.*

XXXIV. How did Christ our Mediatorial Surety make Payment ?

a. By coming under the Sentence and Execution in his own Person, taking the whole Condemnation and Curse of the Law in that way and manner that he was capable of, and the Law required. *Gal. 3. 13. & 4. 4, 5, Rom. 6. Ult. Phil. 2. 7, 8, 9. Rom. 8. 33, 34.*

XXXV. Upon what Ground is it, that Christ's Payment, becomes available for us ?

a. In that he obeyed and suffered as a publick Person, a Prince of peace, a second *Adam*, in our Room and Stead, and there became a Law-change of persons and conditions, between him and us upon this very Account. *2 Cor. 5. Ult. Mat. 20. 28. 1 Pet. 1. 18. & 3. 18. Heb. 9. 13, 14, 15. & 10. 22. Eph. 5. 2. 1 Cor. 15. 22. Heb. 7. 22.*

XXXVI. Doth not Transferring Sin thus on Christ, make him a Sinner by Transfusion ?

a. The Transaction of anothers Sin, speaks the contrary, He is still said to bear our Sins and not his own, which Transaction is common in all Acts of Suretyship, where the Surety is not looked upon by the Law or any other, as the Contracter of the Debt, but only one that becomes Debter for and instead of the Principal. *1 Pet. 2. 22, 24. Heb. 7. 26, 27. 2 Cor. 5. 21.*

37. *What*

XXXVII. *What other instance can be given of bearing the Sins of others, by Imputation?*

a. The Posterity of Adam do all bear his Sin by Imputation or Judicial charge. Rom. 4. 12, &c. Exod. 20. 3.

XXXVIII. *Could not Christ have made Payment without this bearing Sin by Imputation?*

a. No, for then his suffering had been Arbitrary proceeding and unjust, the Law no where condemning or punishing any one who in all Law-sense, is an innocent person. Gen 18. 25.

XXXIX. *How did Christ bear Punishment?*

a. Not by Imputation, but really, our Sins were born by him only by Imputation, that he might suffer really, and the Righteousness thereof be imputed to us. He paid our Debt, but with his own Money, 1 Pet. 1. 19. Tit. 2. 12. Col. 2. 14.

XL. *What benefit have we by his Payment of our Individual Debt, with his own Money?*

a. The Debt book is crossed, Reconciliation is made, and he is our peace. 1 Pet. 3. 18. 2 Cor. 5. 18. Rom. 5. 10. Col. 2. 14. Eph. 2. 14, 15.

XLI. *What other Effect is there of Christs Mediatorial Satisfaction?*

a. Our Fruition of God in the State of Grace and Glory, which Christ hath merited and procured for us. Rom. 8. 32, 35.

XLII. *How doth Christ make Attonement further for us, as our High Priest?*

a. By entring once with his own blood within the Vail, and there making Intercession for us. Heb. 9. 12. Rom. 8. 34 Isa. 53. 12. Heb. 7. 25. Lev. 16. 15, 16.

C H A P. XXIV.

*Of the Kingly Office of
Christ.*

Princ. XXVI.

*Christ Executeth the Office of a King
in subduing us to himself, in Ruling
and defending us, and in restrain-
ing and Conquering all his and our
Enemies. Act. 15. 14, 15, 16. Isa.
32. 17. & 2. 3. 1 Cor. 15. 25. Psal.
110. 3. & 2. 6.*

Quest. Expl.

I. **W**hat is a King?

a. A King is a Supream politick
Ruler, and Governour, Executing
his power according to Justice and Right. 1 Sam. 12.
12, 13, 14. 2 Sam. 23. 3. Prov. 4. 14. & 20. 8.

II. What is the Kingdom of Christ?

a. The

a. The Kingdom of Christ is to be considered as it belongs to him by right of Creation, or by right of Redemption.

III. *How are we to understand the Kingdom of Christ, by right of Creation?*

a. It is his Dominion as God-Creator, over Angels and Men, wherein he hath a Sovereign despotick power by right of Creation, and is King of Kings and Lord of Lords. *Col.1.16. Psal.93.1.2. & 97.1, 2. & 103.19. & 145.11,12. Dan.4.2,3. & 6.26. Pro.8.15. 1 Tim.6.15.*

IV. *What is the Kingdom which Christ hath by right of Redemption?*

a. That which he hath as God-Man whereunto he is annointed of God, and having all power committed unto him, is made Head over all things to his Church. *Luk.1.33. Psal.2.6. & 89.20,27, & 45.5,6,7. Isa.32.1. & 9.7. & 11.4,5. Mat.28.18. Dan.2.44. & 7.14,27. Eph.1.21,22.*

V. *How is this Kingdom of Christ to be considered?*

a. It comes under a Two-fold Consideration, according to his more general or special Relation, that he hath over those that are under his Dominion.

VI. *What is that General Relation, which he hath?*

a. That whereby he hath a Providential Administration of Rule and Dominion over Angels and Men, good and bad, and is constituted Judge of all, at the last day. *Dan.7.14. Mat.28.18. Joh.5.22. Heb.1.6, 7,8,9,13. Heb.12.23. Act.17.31.*

VII. *By what right hath he this Providential, and Universal Dominion?*

a. Both by right of Creation as God over all,

and as God-Man by right of Commission, and by way of Reward. *Col.* 1.16. *Act.* 17.31. *Rev.* 5.9,11,12,13. *Phil.* 2.9,10. *1 Pet.* 3.22. *2 Tim.* 4.1.

VIII. *What is that Kingdom to which he hath a special and peculiar regal Relation, in the Exercise of his mediating or Redeeming Office?*

a. It is his Church which he purchased with his blood, wherein he dispenseth and Administers all things with power and Authority, which concerns the Salvation of the Elect, according to the promise of the Father. *Eph.* 3. 15. *Heb.* 2. 6. *1 Thes.* 2. 12. *2 Tim.* 4. 18. *Psal.* 145.11.13. & 102.21,22. *Luk.* 1.33. *Isa.* 9.6. *Psal.* 110.10. *Heb.* 9.1,21.

IX. *What are the Properties of Christ's Universal, Providential Government given him by way of Reward?*

a. They are External, and Internal.

X. *What are the External?*

a. The visible Administration of Judgment and Righteousness which is given him in providence, in respect of all Ages, kinds of Men and Angels, and Overruling the worst of Creatures and their Actions, to his own glory and the good of his Church; Yea all Kings, Rule and Dominion, till he hath put them down at last. *1 Cor.* 15,24,25. *Mat.* 22.44. *Isa.* 9,6,7. *Dan.* 7.14. *Rev.* 4. & 5. & 17.14. *Eph.* 1.22. *Psal.* 103.19. & 145.13. *Dan.* 2.44. *Isa.* 37.16,20. *Rev.* 1.5. *Joh* 17.2.

XI. *What is his Universal internal Dominion, and Rule?*

a. That whereby he sits Judge of hearts and in the Consciences of men, and dispenseth Life and Death, Temporal and Eternal. *Joh.* 5.22,27. *Heb.* 4.13. *Luk.* 12.5.

XII. *How doth Christ erect and set up his Spiritual Kingdom in the World?*

a. He Executes his Kingly power in the Ministry of the Grace of the Gospel, whereby he Conquers and Subdues hearts in the powerful Working of his Word and Spirit therein, according to the Tenure of the Covenant of Grace. *Psal.* 110. 3. & 68. 18. & 45. 2, 3, 4. *Rev.* 6. 2 *Rom* 9 26. *Hos.* 1. 10. *Jer.* 31. 33. & 33. 8, 10, 14, 15. *Luke* 9. 2, 60. & 16. 16.

XIII. *What is the necessity of both the Natures of Christ to the Execution of this Office?*

a. It is necessary he should be God, that he might Reign in the hearts of Men, and that he should be Man, that he might in our Nature have a Mediatorial Kingdome by Commission from the Father, and Exercise his Kingly Office, in his Humiliation and Exaltation. *Colos.* 2. 15. *Luke* 17. 21. *Joh.* 2. 25. *Heb.* 4 13. *Rev.* 1. 18. *Act.* 17. 31.

C H A P. XXV.

Of Christs Humiliation.

Art. 2. The Son, the Word of the Father took Mans Nature in the Womb of the Blessed Virgin of her Substance, truly suffered, was Crucified, dead and buried, to reconcile his Father unto us, and to be a Sacrifice not only for Original Guilt, but also for Actual Sins of Men.

Princ. XXVII.

Christs Humiliation consisted in his being Born, and that in a low Condition, made under the Law, undergoing the miseries of this Life, the wrath of God, and the cursed Death of the Cross, in being Buried and continuing under the Power of Death, for a time. Luk. 2.7. Gal. 4.4. Heb. 12.2,3. Isa. 53.2,3,4,5, &c. Luk. 4.4.

Of Christs Humiliation. 179

Luk.4.4. Mat.27.46. Phil.2.8. 1Cor.
15.4. Mat. 12. 40. Act. 2. 24, 25, 26,
&c.

Quest. Expl.

I. **VV** *What are the Parts of Christs Redemption?*

a. His Humiliation, and Exaltation. 1 Pet.1.11.
Rom. 4. 25.

II. *What was Christs Humiliation?*

a. His Abasement, and being made low in our Nature by meanness of Condition, and all sufferings. Phil.2.6,7,8. Psal.22.14,15,16,17.

III. *Was Christs Incarnation and taking Flesh, his Humiliation?*

a. Incarnation was by his Divine power, and by taking Flesh he became fit to Redeem and to be Humbled, but the person of Christ was not capable of Humiliation, till it had assumed a Creatures Nature. Joh. 3.13. Joh. 1.14. & 17.19. Phil. 2.6, 7, 8.

IV. *How can we say then the Son of God was Humbled?*

a. Because the Son of God being incarnate, Humiliation is ascribed to the person of Christ and not to his Nature: his person was Humbled in the humane Nature. Act. 20.28.

V. *Wherein lay his Humiliation?*

a. Upon his incarnation it lay in his Natural, and Moral Relation.

VI. *What was his Natural Relation?*

a. His

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a. His being made of a Woman, Man in his Nature being made lower then the Angels. *Gal. 4. 4. Psal. 8. 1. Heb. 2. 7, 14, 16, 17.*

VII. *What was his moral Relation ?*

a. His being made under the Law, in an Extraordinary Subjection to it, not only as to Active but passive Obedience, and that not for Himself, but for others, and in their stead. *Gal. 4. 4. & 3. 13. Rom. 4. 25. & 8. 3.*

VIII. *What were the Parts of Christ's Humiliation ?*

a. His natural Life, and his Death. *Phil. 2. 7, 8. Job. 10. 11. 1 Job. 3. 16.*

IX. *Wherein consisted his Life ?*

a. In his coming into the World, and Com-moration in it. *Job. 3. 17. Job. 18. 37. Job. 8. 42. Rom. 8. 3. Job 9. 5. & 1. 14. & 16. 28.*

X. *Wherein consists his coming into the World ?*

a. In his Conception and Birth. *Mat. 1. 18, &c. Luke 1. 31, 36. & 2. 6, 7.*

XI. *What was his Conception ?*

a. The production of humane Nature consisting of Soul and Body, in Union to the Divine Nature. *Luke 1. 31, 36. & 2. 40.*

XII. *How was he conceived ?*

a. Not in an Ordinary way of Generation, but was framed of the Substance of the Virgin in her Womb, by the Almighty power of the Holy Ghost. *Mat. 1. 18. Luke 1. 35. Rom. 9. 5. Gal. 4. 4. Isa. 7. 14.*

XIII. *What is to be Understood by the overshadowing of the Holy Ghost ?*

a. That as the Father and Son wrought by the Holy Ghost in the first Creation ; So they wrought in like manner in this New and Wonderful Creation. *Gen. 1. 2. Luke 1. 35. Dent. 32. 11.*

14. *What*

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XIV. *What was the Reason of this Supernatural Generation in the manner of a New Creation?*

a. The Nature of Man by the Fall being plunged into a meer Chaos of sin and Corruption, a Supernatural power was requisite to produce pure nature, and undefiled separate from sinners. *Heb 7 26. Mat. 1. 20.*

XV. *Was this all the Effect of the Extraordinary power of the Holy Ghost in his Conception?*

a. No, He was also filled with all fulness of Grace and Truth, and was in as great a perfection of the image of God in his Soul and whole Man as ever the first *Adam* had, being adorned with all Natural and Moral perfections. *Joh. 1. 14. Luke 2. 52. Heb. 7. 26. Col. 1. 19.*

XVI. *Wherein was this Part of his Humiliation?*

a. In that after his incarnation and conception, He continued in the Womb of the Virgin according to the usual manner and time of those that are born of Women. *Luke 2. 5, 6.*

XVII. *What was the Nativity or Birth of Christ?*

a. It was that whereby he drew his first breath and came abroad into the World according to the usual manner of the rest of Mankind. *Heb. 2. 17. Mat. 1 25. & 2. 1. Luke 2. 7. Isa. 9. 6.*

XVIII. *What was Christ's Commoration in his Humiliation?*

a. All his Abode in the World in his private and publick life, till his death. *Mat. 2. 13. Luke 3. 23. Acts 1. 21. & 10. 37.*

XIX. *What were the Parts of his private Life?*

a. His

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a. His infancy, and time of Subjection to his parents till his Baptism, *Luke 2.7, 51, 52.*

XX. *What was his Humiliation during that State?*

a. The infirmity of his Childhood, and his low and mean Condition, Personal and Relative. *Luke 2.7. Mat. 13.55. 2 Cor. 8.9. Isa. 53.2,3,4.*

XXI. *What is further to be considered in his Infancy?*

a. His Circumcision, Oblation, Persecution, Flight into Egypt. *Mat. 2.13. Luke 1.21,27,39.*

XXII. *Why was he Circumcised?*

a. To shew he was made under the Law of Moses, was the substance shadowed out by it, that he was to confirm the promises made unto the Fathers, the receiving the Seal thereof, as the seed to which it was made, and that all that are saved are Circumcised in him with the Spiritual Circumcision. *Gal. 4.4. Gal. 5.3. & 3.17. Col. 2.11. Phil. 3.3. Rom. 15.8,9. Luke 2.21.*

XXIII. *Why was Christ Offered at the Temple?*

a. To shew that he was the true First-born among many Brethren, of whom all that went before were but Types, and that of him the whole Family in Heaven and Earth is named. *Rom. 8.29. Col. 1.15, 18. Heb. 12.23. Eph. 3.15. Exod. 13.2, 15. Luke 2.22,25. Num. 3.12. & 18.15,16.*

XXIV. *What was the reason of his Persecution, and Flight?*

a. To shew the Enmity still remaining between the two Seeds, and to shew Egypt was a true Type of our Spiritual Bondage, from which Christ hath fetched us by Redemption. *Gen. 3.15. Gal. 4.22,23, 25,29. Hoj. 11.1. Mat. 2.13,14. Heb. 2.15. Luke 1.71,74.*

25. *What*

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XXV. *What was his Subjection to his Parents, and why?*

a. That part of his Life, wherein he shewed his perfection in his Active Obedience, and gave us this Eminent instance in Obeying that first and great Commandment with promise, all the promises being in him, yea and Amen. *Luke 1.51. Heb.5.8. Eph.6.1,2,3. 2 Cor.1.20.*

XXVI. *Why did he Labour with his Hands?*

a. To shew that he came in the likeness of sinful Flesh in Labours as well as Sorrows, and to Sanctify a lawful Calling to Believers. *Gen. 2.17,19. Luke 2.51, Mar.6.3. Exod.20.9.*

XXVII. *Why was he a Carpenter?*

a. To shew that he is the great Master Builder of his Temple, and that he came to lay the Ax to the Root of all Trees that his Heavenly Father had not planted. *1 Cor.3,9,10. Heb.11.10. Psal.118.22,23. Mat.21.42. Heb.3.3,4. Mat.3.10. & 15,13.*

XXVIII. *What Extraordinary thing did Christ in the time of his private Life?*

a. He disputed with the Doctors at twelve Years Old, whereby his Divine perfections shined forth, and to be as an earnest, that he was that Prophet like unto Moses, and the great Doctor of Israel sent from God who needed not to Learn of Man. *Luke 2.42, 49,50. Job.7,15,16. Job.16.30.*

XXIX. *What was Christ's publick Life in his Humiliation?*

a. That whereby he openly manifested himself unto the World, to be that Messias who was to come by his Ministry and Miracles. *Job.2.11. & 4.25,26, 42. & 10.24,25,37,38, Mat.4.17.*

XXX. *Did Christ only bear Witnesse to himself that he was the Messias?*

a. If

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a. If he had only Witnessed to himself his Witness had been true, and to be believed; but he was Witnessed to besides on Earth, and from Heaven. *Joh. 8. 14.*

XXXI. *Who was it that bore witness to Christ on Earth?*

a. John the Baptist his fore-runner, who came to prepare his way by the Witness that he bore to him. *Joh. 5. 31, 32, 33. & 1. 7, 19, 20, 23, 27, 29, 30. Luk. 3. 16, 17. Mar. 1. 7. Mat. 3. 11.*

XXXII. *What Witness was borne him from Heaven?*

a. The Witness of the Father, and Holy Ghost. *Joh. 5. 36, 37. Mat. 3. 16.*

XXXIII. *At what Age did Christ enter upon his Publick Life?*

a. At about thirty Years of Age. *Luke 3. 23.*

XXXIV. *What are the Parts of his Publick Life?*

a. His Initiation into it, and the Progress thereof unto it's conclusion. *Act. 1. 21, 22.*

XXXV. *What is to be considered in the Initiation or Entrance upon his Publick Life?*

a. His Baptism and great Temptation.

XXXVI. *What was his Baptism?*

a. It was that with which John Baptized him at Jordan when he had that Solemne Enstallment, into his Office by a Publick Testimony that was born by the Father and Holy Ghost. *Mat. 3. 16, 17. Joh. 1. 32, 33.*

XXXVII. *Why was Christ Baptized?*

a. To confirm the Promises made in the New Testament, and therefore that he was a Minister of Baptisme as well as he had been of Circumcision, that he received the Holy Ghost without Measure; and that as he had a Baptisme of sufferings to be Baptized

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Baptized with; so he was to Baptize with the Holy Ghost and with Fire. *Act.* 10. 37, 38. *Mat.* 20. 22. *Mark.* 10. 38. *1 Pet.* 3. 21. *Act.* 1. 5. *Luke* 12. 50.

XXXVIII. Why was Christ Tempted?

a. To shew that he was much stronger than the first *Adam*, able to overcome the Tempter, and to Succour those that are Tempted. *Mat.* 4. 1, 11. *Heb.* 2. 18.

XXXIX. What was his Publick Course?

a. He went about doing good, chiefly by Preaching the Gospel, and Working Miracles. *Luke.* 8. 1. *Mat.* 9. 35. *Mar.* 6. 2, 6. *Joh.* 5. 17. & 9. 5. *Act.* 10. 38.

XL. What was his Preaching?

a. His publishing the great End and Reason of his coming, which are the glad Tydings of the Kingdom of Heaven. *Luke* 4. 15, 20. & 8. 1. *Mar.* 1. 38, 39. *Mat* 4. 23.

XLI. What were his Miracles?

a. Many Supernatural Glorious Works, which did demonstrate to Unbelievers that his Office, and Doctrine was from Heaven. *Mat.* 11. 25, 6. *Mark.* 1. 39, 42. *Joh.* 9. 5, 6. *Act.* 2. 22. *Heb.* 2. 3, 4.

XLII. What were the Eminent miracles which he wrought?

a. He healed Diseases, cast out Devils, caused them that were born blind to see, the Lame to walk, the Dumb to speak, and the Dead to be Raised. *Mat.* 4. 23. & 9. 35. *Luke* 9. 6, 11. *Mark.* 1. 34, 39. *Mat.* 10. 1, 8. *Luke* 13. 32. *Mat.* 11. 5. & 12. 22. & 21. 14. *Joh.* 9. 1, 6, 9. & 11, 44. *Luke* 7. 14.

XLIII. What was further Extraordinary in the Publick Life of Christ?

a. His Transfiguration, and Triumphant Riding unto *Jerusalem*.

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XLIV. What was his Transfiguration?

a. It was that glorious Appearance of his Majesty in the Mount unto his three Disciples, when he received from God the Father, Honor and Glory, by a Voice from that Excellent Glory. *Mat.* 17. 1, 9. *Luk.* 9. 28, 36. *2 Pet.* 1. 16, 17, 18.

XLV. Why Rode he so Triumphantly to Jerusalem?

a. To shew that notwithstanding his present low and humbled Estate, yet he was that King of Glory that was to come with Salvation to Zion. *Zeck.* 9, 9. *Isa.* 62. 11. *Mat.* 21. 5. *Joh.* 12. 15. *Mar.* 9. 1, 9.

XLVI. What was the Conclusion of his Life in his State of Humiliation?

a. His Preparation for death wherein he comforts his Disciples, and Strengthens their Faith. *Mat.* 26. 17, 36, *Joh.* 13. & 14.

XLVII. How did he comfort them?

a. By his Heavenly Doctrine and Prayer.

XLVIII. What was the Sum of his Heavenly Doctrine?

a. To acquaint them with the Reason and Necessity of his departure, the Provision he had made for them, and that he would send the Holy Ghost for a Comforter unto them. *Joh.* 13. & 14. & 15. & 16.

XLIX. What was his most comforting Prayer?

a. That most Excellent Prayer whereby he pleaded with his Father, as a Mediator on Earth, and wherein he gave them the Sum of what should be his intercession in Heaven. *Joh.* 17.

L. How did he further strengthen their Faith?

a. By Celebrating the Passover, and solemnly instituting the Lords Supper.

LI, *Why*

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LI. Why did he Celebrate the Passover?

a. To shew that he was going to be slain as the true Paschal-Lamb, and he being the End of all Jewish Sacrifices and Shaddows, he was now putting an End to them by his Death. *Joh. 1. 29. Mat. 26. 17. 30. Luk. 22 1, 21. 1 Cor. 5. 7.*

LII. What was his Solemne Institution of the Lords Supper?

a. Having put an End to all Jewish Types in the Passover, he appoints and Celebrates the Lords Supper, as an Ordinance of thankful Remembrance of his death, and for confirmation of Faith, to continue till his second Appearing. *Mat. 26. 17, 30. Luke 22. 2, 22. 1 Cor. 11. 23.*

LIII. What was that Humiliation which attended the whole Course of his Ministry?

a. All sinless Infirmities, Sorrows, Afflictions, and Sufferings that ordinarily attends the whole Life of Man. *Isa. 53. 3, 4, 5. Mat. 8. 20. Luke 9. 58. Joh. 11. 35. Heb. 2. 18. & 4. 15. & 5. 8.*

LIV. What is to be considered in the finishing his Life of Humiliation?

a. His Extreame sufferings even unto death, under which he was offered up as a Sacrifice for sin. *Luke 24. 26. Act. 17. 3. Heb. 9. 26. 1 Pet. 2. 23, & 3. 18. & 4. 1.*

LV. Was Christ only Passive in his Sufferings?

a. No; for in submitting unto sufferings freely and voluntarily, was the highest degree of Active Obedience exprest in his yielding to be made Sin, and Curse. *Joh. 10. 11, 18. Eph. 5. 2. Tit. 2. 14. Heb. 10. 7. Phil. 2. 7, 8. 2 Cor. 5. 21. Gal. 3. 13.*

LVI. Wherein appeared his Extreame sufferings in bearing Sin?

a. In his Passions, Agonies and Conflicts before bodily Death, *Psal. 40. 12. Mat. 26. 39, 42.*

LVII. How

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LVII. How was he made Sin?

a. By being charged with all the Sins of the Elect, and in their Room and stead, bearing their Iniquities by standing at the Bar of Justice under a Judicial Charge. *Isa.* 53. 6, 8, 11. *2 Cor.* 5. 21. *1 Pet.* 2. 24.

LVIII. How was he made a Curse?

a. By bearing the whole Curse of the Law, due to Elect Sinners both by way of just Condemnation and Execution in the Punishment of Loss, and of Sense. *Rom.* 5. ult. *Gal.* 3. 13. *1 Pet.* 3. 18. *Isa.* 53. 4, 5.

LIX. How are his last sufferings to be divided?

a. Into his last sufferings while Living, and the Consummation of them in Death, and the Grave.

LX. What were his last Sufferings while living?

a. His Extreamest, wherewith he felt the pains of Hell. *Psal.* 116. 3. & 22. 14, 15.

LXI. How are they to be divided?

a. Into those that were before his hanging on the Cross, and they that were while he hung upon the Cross.

LXII. Which were they that were before his hanging on the Cross?

a. His sufferings in the Garden, and those that attended him from the Garden to the Cross.

LXIII. Which were his Sufferings in the Garden?

a. His Agony, and Arrest by the hands of wicked Men?

LXIV. What was his Agony?

a. That bitterness of Soul upon the sense of the weight of sin charged on him, as on a Lamb prepared for Sacrifice, from which was that sore Amazement,

ment, and so mighty inward Conflict, causing strong Cryes, and forcing drops of blood from the Influence that his distressed mind had on his body. *Mat.* 26. 38, 45. *Mar.* 14. 33, 34, 35. *Psal.* 69. 1, 2. *Heb.* 5. 7.

LXV. What was his Arrest?

a. The cruel and presumptuous Attachment of him by the hands of Sinners, as if he had been the greatest Criminal and Malefactor. *Mat.* 26. 55. *Mar.* 14. 48. *Luke* 22. 52. *Psal.* 22. 12, 13. *Act.* 2. 23. *Luk.* 9. 44. *Mar.* 9. 31.

LVI. What besides the malice of the Jews was a visible leading Cause, to this violent Arrest?

a. The horrid Treachery of Judas the Traytor, foretold by Christ. *Mat.* 10. 4. & 26. 16, 21, 23, 46. *Mar.* 14. 10. *Luke* 22. 6. *Joh.* 13. 2, 11. *Mat.* 26. 45, 48. & 27. 3, 4.

LXVII. Wherein lay the Great Presumption of this Arrest?

a. In that they proceeded against so great Conviction, by their falling backward when they came to seize him, and the Miracle that he wrought wherein he did good to his most professed Enemies. *Joh.* 18. 6. *Psal.* 40. 14. & 70. 2. *Mat.* 26. 51. *Mar.* 14. 47. *Luke* 22. 51. *Joh.* 18. 10.

LXVIII. What Succeeded his Apprehension and carrying away as a Prisoner?

a. His Arraignment and Tryal.

LXIX. What was his Arraignment?

a. That whereby he was convened, endited and exposed to a Tryal Ecclesiastical and Civil. *Mat.* 26. 57. & 27. 1, 2. *Mar.* 14. 53. & 15. 1, 2.

LXX. What remarkable Circumstances attended the convening Christ before the Judgment Seat?

a. The Flight of his Disciples, Peters denial of him,

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him, and Judas his despaire, and self-Execution. *Mat.* 26.56. *Mar.* 14.50. *Mat.* 26.70,72. *Mar.* 14.66,67. *Joh.* 18.25. *Mat.* 27.3,4,5. *Act.* 1.18.

LXXI. *What was his Tryal?*

a. His Examination and the Conviction that they endeavoured to make by the false Evidence brought in against him, or by his own Confession. *Mar.* 15.2,3,4,5. *Mat.* 27,12,13,14. *Luke* 23.2,8,10,14. *Joh.* 18,33,37.

LXXII. *What was the Usage that he met with upon Tryal?*

a. The greatest Injustice, and most injurious Abuses.

LXXIII. *What was the Injustice?*

a. All illegal Proceeding in admitting false Witnesses, and finding him Guilty contrary to the Opinion of the Judge. *Mat.* 26.60. *Luke* 23.4. *Joh.* 18.38. & 19.4,6.

LXXIV. *What were the Abuses whereby they dealt so injuriously with him, Contrary to all Law?*

a. They smote and scourged him and spit in his Face, Crowned him with Thornes, put a Purple Robe upon him, and had him in derision, and preferred Barabbas a Robber, before him. *Joh.* 18.22,39,40. & 19.1,2,3. *Mat.* 26.67. & 27.30. *Mar.* 10.33,34. & 14.65. & 15.19.

LXXV. *How did Christ bear all this Injustice, and horred Abuse?*

a. With the greatest Wisdom, Meekness and Patience. making a Good Confession before the Jews and Pontius Pilate. *Isa.* 53.7. *Joh.* 18.20,23,34,36,37. *1 Tim.* 6.13.

LXXVI. *What was the Sentence of Condemnation passed upon him?*

a. That

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a. That which he was brought to in a tumultuous, riotous Manner whereby the Judge contrary to the Law and his own Opinion was forced from fear to condemn him to Crucifixion. *Joh. 19.6,7,12, 13. Luke 23.14,15,22,23,24.*

LXXVII. What is to be observed in his leading away to Execution?

a. The Excellent Sermon that he Preached to them that followed him to the Cross. *Luke 23.27, 10, 32.* And his Prayer for his Enemies. *Verse 34.*

LXXVIII. Where was it that they Crucified him?

a. In Calvary, and two Malefactors with him. *Luke 23.32.*

LXXIX. How did the Malefactors carry themselves to him?

a. One railed at him, the other justified him, and was Converted. *Luke 23. 39, 40, 41, 42, 43.*

LXXX. How did the Officers and Souldiers carry themselves at his Execution on the Cross?

a. They scoffed at him, parted his Garments by Lot, gave him Gall and Vinegar to drink, and wrot a scornful Supercription over his Head. *Luke 23.34, 35,36,38. Joh. 19.17,18,19,23,24,29,30. Psal. 22. 18.*

LXXXI. What is to be observed in the Carriage and behaviour of Christ on the Cross?

a. The greatest Patience under his bodily Torments, the greatest Agonies in respect of distress of Soul, the greatest Compassion to Sinners, and filial Affection to his Parents, and care of them. *Heb. 12. 2. Isa. 53.7. Mat. 27.46. 50. Luke 23.43. Joh. 19. 26, 27.*

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LXXXII. *Did all these sufferings proceed only from the Malice, Injustice and Cruelty of men?*

a. No, All his outward sufferings was by the determinate Counsel and foreknowledge of God, but his Soul sufferings which were the greatest, were immediately from the Judicial Proceeding of his Father. *Act. 2. 23. & 4. 28. Gal. 3. 13. Isa. 53. 5, 10. Zech. 13. 7.*

LXXXIII. *Where did Christ suffer the pains of the second Death, and the perfection of it?*

a. Before his bodily Death especially upon the Cross, for a Sinner is bound to suffer them (if in his own Person) in Body and Soul together, which Christ could not do after bodily Death. *Luke 23. 42. Joh. 19. 28, 30.*

LXXXIV. *What was the Perfection of the second death, which he underwent?*

a. He was deprived of the sweetness of his Father's Love and presence, and filled with horror from the sense of all the bitterness of his Wrath, which was the punishment of Loss and Sense. *Psal. 22. 1, 2, 15. Isa. 53. 4, 11. Mat. 27. 45, 46. Gal. 3. 13. Luke 22. 53. Psal. 69. 19, 20, 21. Psal. 89. 38, 39. & 55. 4.*

LXXXV. *What was the Consummation of his Life of suffering, by bodily Death?*

a. When he had finished his suffering the pains of the second death; He in faith commending his Spirit into the hands of his Father, gave up the Ghost. *Joh. 5. 36. Joh. 17. 4. & 19. 30. Luke 23. 46.*

LXXXVI. *What were the Carriages of the living towards him?*

a. His taking down from the Cross, and Burial.

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LXXXVII. *What is to be observed in his taking down from the Cross?*

a. The piercing his side, and not breaking his bones to fulfil the Scriptures. *Joh. 19. 32, 33, 34, 37.*

LXXXVIII. *What is to be Observed concerning his Burial?*

a. The Honourableness and Richness of it. *Joh. 19, 38, 39, 40, 41, 42. Mat. 27. 57, 58, 60. Isa. 53. 9.*

LXXXIX. *What is Observable in the carriages of his Enemies after his Burial?*

a. Their extream Watchfulness whereby there could be no just grounds of Suspicion of their being imposed upon, in the matter of his Resurrection. *Mat. 27. 62, 63, 66.*

XC. *Where was the Soul and body of Christ in his Death?*

a. His Soul rested in Paradise, and his body in the Grave without Corruption, in a State of Separation (which is the State of Death) till the third day. *Luke 23. 43. Mat. 27. 59, 60. Rom. 6. 9. Mat. 12. 40. Psal. 16. 10. Act. 2. 27, 31.*

XCi. *Was Christ's sufferings for Sin finished at his bodily Death?*

a. Tho' his suffering the perfection of the second death was finished, yet so long as Soul and Body was separated, He was under the Dominion of Death, and in the State of the Dead. *Rom. 6. 9.*

XCII. *Was there a Separation in that State of Death, between the God-head and Man-hood of Christ?*

a. By no means, Tho' Soul and Body were separated, yet neither was separated from the Divine Nature, He was God Man both when Alive and Dead. *Rev. 1. 18. Act. 2. 27. & 13. 33. Rom. 1. 4. 1 Joh. 3. 16.*

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XCIII. What Extraordinary Providences were observed immediately upon his Death?

a. A general supernatural Darkneſs over all the Earth, The renting of the Vail of the Temple, and the opening of the Graves. Luke 23.44,45. Mat. 27. 51,52,53. Mar. 15.38.

CHAP. XXVI.

Of Christ's Exaltation.

Princ. XXVIII.

Christ's Exaltation Consists in his Rising again from the Dead the third day, his Ascending up into Heaven, and sitting at the right Hand of God the Father; and in coming to Judge the World at the last day. 1 Cor. 15. 4,14,15. Mar. 16.19. Act. 1.11. & 17.31.

Quest.

Quest. Expl.

I. **W**hat is Exaltation?

a. It is the raising of a Person from a low, mean, and miserable Condition, to honour and happiness. 1 Sam. 2. 8. Psal. 113. 7, 8. & 145. 14. & 146. 8.

II. What was Christ's Exaltation?

a. It is that whereby he layd aside his Estate of Abasement, is raised above his sufferings and meanness, and entred into the rest of Glory. Phil. 2. 6, 8. Luke 24. 26. Act. 2. 33. Rev. 1. 18.

III. In which Nature was Christ exalted?

a. The Person of Christ was Exalted in the same Nature, (*viz.* his humane) in which he was humbled, the Divine Nature distinctly considered being incapable of Humiliation or Exaltation, by Reason of Infinite Perfection. Job. 3. 13. Mat. 28. 6. Luke 24. 26. Heb. 4. 14. Eph. 4. 9, 10.

IV. How doth it belong to Christ as Mediator to be Exalted?

a. It doth belong to him by a just right, because he hath paid the Debt, and merited a glorious Reward. Isa. 53. 8. Act. 2. 24, 32, 33. Phil. 2. 8. Rom. 4. ult. Act. 5. 31.

V. What follows from hence?

a. The Justification of Christ as a Publick Person by his own Righteousness, and of the Elect in him as the second Adam. Isa. 42. 21. 1 Tim. 3. 16. Rom. 4. 25. 1 Cor. 15. 21, 22. Rom. 8. 33, 34.

VI. What further Reason is there of his Exaltation?

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a. In that he had conquered Sin, Satan, and Death, and made spoil of them upon the Cross, a glorious Triumph was due to him. *Col. 2. 15. Heb. 2. 7, 14, 15. 1 Cor. 15, 55, 56. Rev. 5. 12.*

VII. *What are the Degrees of Christ's Exaltation?*

a. His Resurrection, and the Glory that Followed. *1 Pet. 1. 21.*

VIII. *What was the Resurrection of Christ from the Dead?*

a. That wherein his Soul and Body being reunited, he was restored to his perfect Life again. *Mat. 28. 6, 7. Mar. 16. 5, 6. Luke 24. 5, 6. Joh. 20. 12, 17, 19, 24, 25, 27, 28. & 21. 4, 14. 1 Joh. 1. 1. Act. 17. 31. 1 Cor. 15. 4, 14, 15. Act. 2. 24, 30, 32. & 9. 15, 26. & 4. 10. 1 Theſſ. 1. 10. Act. 5. 30. & 13. 30, 33, 34, 37. Act. 10. 39, 40, 41.*

IX. *Who raised up Jesus Christ from the Dead?*

a. All the Divine Persons had their Order of Working in this great thing, as in his Incarnation, Hence it is, that God in the person of the Father is said to raise him, he is said to raise himself, and the Holy Ghost to raise him. *Act. 2. 24, 32. & 10. 40. Joh. 2. 19, 21. & 10. 18. Rom. 1. 4. & 4. 24. & 6. 4, 9. & 8. 11. 1 Cor. 6. 14.*

X. *Of what use is the Resurrection of Christ to the faith of a Believer?*

a. That as Christ died, and was made a Sacrifice for sin, had all the Sins of the Elect charged upon him, and he suffered for them in their stead to the full Satisfaction of Justice; So at his Resurrection he had as full a Discharge unto the Justification of himself and them in him; or else he could not have risen from the Dead; Hence Attonement for our Sins is Typified by a living as well as a dying Goat.

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Act. 13. 34. & 8. 33, 34. Eph. 1. 20. Lev. 16. 15, 22. Heb. 9. 26. Isa. 53. 5, 9.

XI. What is the Glory that followed?

a. That which hath been already, and that which is to come.

XII. What is the Glory already?

a. That which began on Earth and continues in Heaven.

XIII. What was his Glory on Earth?

a. That the Truth of his Resurrection, and the reality of his humane Body after it, was convincingly witnessed to, not only by Christ and his Apostles, but by the glorious Angels. *Luke 24. 39. Joh. 20. 12, 20, 27. Act. 2. 30. Mar. 16. 6. Mat. 28. 5, 6. Act. 1. 3.*

XIV. What sensible Evidence had the Disciples that Christ was truly risen?

a. They saw him at several times during his Abode here, they handled him, eat and drank with him, and often heard the Doctrine of his Resurrection Preached to them by himself, and the most unbelieving of them, even Thomas was convinced. *1 Cor. 15. 3, 4, 5. 1 Joh. 1. 1. Luke 24. 39. Joh. 20. 20, 26. Luke 24. 25, 26, 34, 36, 38, 39, 42, 43, 44, 45, 46. Mar. 16. 14.*

XV. What was the second thing wherein his Glory lay?

a. In that he had a Spiritual and glorious Body. *Joh. 20. 19, 26, 1 Cor. 15. 44. Phil. 3. 21.*

XVI. What was a third part of his Glory on Earth?

a. His beginning to Act as Lord and Head of his Church, which he had purchased with his blood, in giving Commission unto his Apostles. *Mat. 28. 19. Mar. 16. 15. Luke 24. 47, 48, 49. John 21. 17.*

XVII. How long was Christs Glorious Abode here after his Resurrection?

a. He continued here forty days Establishing his Disciples, at several Appearances, in the Doctrine of his Resurrection from the Dead. *Act. 1. 3. Joh. 20. & 21. Mar. 16. 9, 12, 14, 15, 16.*

XVIII. How did Christ pass from his Glory on Earth to that in Heaven?

a. By a glorious Ascension into Heaven, which was his visible going up in his Body, and our Nature, before many Witnesses. *Act. 1. 9, 12. Heb. 6. 20. Eph. 4. 8. Heb. 9. 24. Joh. 14. 3. Act. 3. 21.*

XIX. What was the Glory that on Earth attended his glorious Ascension?

a. The whole number of the Church to one hundred and twenty were assembled, and this glorious Shephard visibly in the midst of them, gave them his Command and promise, and rebuked their weakness of Understanding; immediately upon his being taken up, two Angels witness also to the truth of his Ascension and certainty of his second Appearance in as visible a manner. *Act. 1. 4, 7, 8, 9, 10, 11.*

XX. What is a third Degree of Christs Exaltation, or his first Glory in Heaven?

a. His sitting at God's Right hand, which he is said to do in respect of the humane Nature, wherein he is glorified. *Psal. 110. 1. Rom. 8. 34. Eph. 1. 20. Col. 3. 1. Heb. 1. 3. & 8. 1. & 10. 12. 1 Pet. 3. 22. Rev. 5. 1, 7.*

XXI. What is meant by God's right hand?

a. The highest Degree of Majesty, Glory, Power and Counsel, that the Creature can be advanced unto, over Angels and Men, whereby he is fitted and in a full readyness to supply his Church and People with all good things, and defend them from their Enemies. *Heb. 1. 3. Rom 8. 34. Heb. 12. 2. Phil. 16. 11. & 80. 15.*

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& 80.15. *Isa.* 62. 8. *Act.* 2.28. *Joh.* 17.5. *Phil.* 1.9.
Eph. 4.10.

XXII. *What is meant by sitting at God's right Hand?*

a. It signifies Christ's entering into his Rest from his Labours and Sorrows, and into perfect felicity and happiness; sometimes he is said to stand when his Church's Distresses call for his immediate help and Succour. *Heb.* 4.10. *Act* 7.55.

XXIII. *What was the first signal Effect of Christ's Ascension?*

a. The coming of the Holy Ghost so eminently and visibly upon the Church, and producing such glorious Effects at Pentecost. *Act.* 2.4,33.

XXIV. *How doth he Exercise his Offices in Heaven?*

a. He as a Priest makes Intercession there; as a Prophet by his Spirit teacheth and comforts his Church; as a King he Conquers hearts, and gives royal gifts to men. *Heb.* 7.25. *Psal.* 45.4. & 68.18. *Act.* 5.31. *Eph.* 4.8.

XXV. *What is the future Exaltation and last Glory of Christ?*

a. His coming to Judge the World, whereof we have full Assurance in his Resurrection and Assention. *Act.* 17.31. *eb.* 1.11.

CHAP. ~~XXIX.~~ *vii* Of Application.

Princ. ~~XXVII.~~ *IX*

We are made Pertakers of the Redemption purchased by Christ, by the effectual Application of it to us by his Holy Spirit. Joh. 1. 12, 13. Tit. 3. 5, 6.

Quest. Expl.

I. **W**E have heard of Redemption by way of Impetration or obtainment, what is the Application of it?

a. Application is a benefit of the Covenant of Grace provided for us, and bestowed on us in Christ, whereby a Sinner is made to partake of whatever Christ in Redemption hath done and suffered for his Salvation. *Luk. 1. 71, 72, 73, 74. Eph. 3. 6. Rom. 15. 27. Heb. 3. 1, 14. 1 Pet. 4. 13. 2 Pet. 1. 4. Joh. 1. 14, 16.*

II. To

II. *To which of the Divine Persons is Application more peculiarly ascribed?*

a. As Impetration, or obtaining by purchase is more peculiarly ascribed to the Son, as his immediate Work: So Application is ascribed to the Holy Ghost, as that work wherein he doth more immediately appear, as proceeding from the Father and the Son, and by whom they work, and as a Promise of the Covenant. 1 Cor. 12. 13. Isa. 59. 21. Joh. 16. 7, 16. 1 Cor. 2. 9. Luk. 11. 20. comp. Mat. 12. 28. Joh. 3. 5. & 14. 17, 26. Jam. 1. 17.

III. *Of what Extent is Application?*

a. Election, Redemption, and Application is of equal Extent, no narrower, or broader one than another. Joh. 6. 37, 39. & 17. 9, 11, 12, 19. & 10. 15, 16. 2 Cor. 5. 19, 20. Rom. 8. 29, 30

IV. *How is Application to be distinctly considered?*

a. It is that which is to the Elect immediately as federally in Christ, or mediately to Sinners through Christ.

V. *What is the immediate application in Christ?*

a. It lies in the Covenant Transaction between the Father and Son, wherein there was a certain previous Application of, and Liberation by the Redemption of Christ our Surety, and to, and of us in Him by Vertue of which the secondary Application is made, and according thereto, as the spring, Pattern and measure thereof. 1 Joh. 5. 11, 12. Col. 3. 3. Eph. 2. 3, 5.

VI. *What follows from hence?*

a. That delivery from Sin and Death is most certain and secure to all the Elect not only by Election, but by Redemption and a definite Covenant Grant to Jesus Christ, previous to Faith and Repentance, which security and Covenant right is the Cause of further personal Application, in due time. Rom. 5.

10, 11. *Eph.* 1. 3, 5, 11, 18, 19, 20. *Heb.* 8. 9, 10. *Rom.* 4. 16. *Gal.* 3. 18. *1 Tim.* 1. 15. *Jer.* 31. 33, 34. *Heb.* 9. 15.

VII. *Who are the Subjects of Gods gracious Application?*

a. None but the seed of Christ, given to him by the Father. *Joh.* 17. 2, 6, 9. *Eph.* 5. 23, &c. *Isa.* 53. 10. *Act.* 20. 28.

VIII. *Who are the seed of Christ?*

a. The Elect only, with all which the Father Covenanted in Christ as the second Adam, and who descend from him in due time by a Spiritual Generation, or New Birth. *Psal.* 22. 30. & 24. 6. *Joh.* 17. 2, 20. *Gal.* 3. 16, 29.

IX. *Why must they, and they only who are Christs seed partake of his Redemption by Application?*

a. Because all the seed of the First Adam by ordinary Generation pertook of Adam's Sin, and no more or less: So all the seed of the second Adam, shall certainly partake of his grace and Life; and the Promise is sure to all the seed, and belongs to no other. *Rom.* 5. 11, 15, 18, 19. & 4. 16. *1 Cor.* 15. 48, 49.

X. *Did not Christ die for and Redeem all Mankind?*

a. No, He died for and redeemed no more then were Elected unto Life, and no more then shall in due time have Redemption Effectually applyed to them, all which shall certainly be saved, and was a Truth from Eternity.

Arguments to prove, that Christ died not to purchase, or procure Eternal Life for all Mankind.

1. **A**LL have not Eternal Life, as is manifest in *Judas* and *Sodom*, and others, *Ergo*. He did not purchase so as to procure Eternal Life for them, for if he had procured it, they would have had it.

2. If there be the same Eternal and unchangeable Cause of Redemption as of Application as to the same Persons, then whoever is redeemed, shall have Redemption applyed, and be saved Eternally. But there is the same Eternal and Unchangeable cause of both. *Ergo*.

3. All that are redeemed must be saved; or if they be not saved, the reason is from the Insufficiency of his Redemption, and whatever is not Efficient, is not sufficient to attain the End, either from want of Vertue in the thing, or Will in the Efficient; Now if Christs intention were to redeem all, he intended that which he could not do; if he intended not to redeem all, whatever the simple Vertue of his Obedience might have done, had it had an Intention of the Agent annex to it, yet having it not, it is limited by it and becomes insufficient.

4. If the Death of Christ be sufficient to Redeem all, and all are not actually Redeemed, so as to be saved, it's Nonsense to talk of Universal Redemption, for Universal Redemption without Universal Salvation is an Absurdity of the first Rate.

5. If Christ's Death be universally sufficient, then it's irresistible in attaining it's End, and if so,
Mans

Mans free Will cannot hinder it, but these Men that hold universal Redemption, will say, that notwithstanding this Redemption, some Men will not be saved; therefore this Redemption is not sufficient to save all, for it seems it doth not Conquer every Mans Will, so as to make him willing to be saved, and it seems by them Christ is such a Redeemer, as cannot save whom he will, and therefore not being an Allsufficient Redeemer, cannot be a sufficient Redeemer, to save all.

6. He that died to Redeem all, died instead of all; but Christ did not die in the room, or stead of all. The Major wants no proof, and all Opposition to Christs dying in our stead, is but a meer wrangle; And that point is yielded of late by our soberest and most Learned Universalists. I proceed to the Minor; Christ did not die in the stead or room of all, for if so, in what Christ suffered in their stead that are not saved, he was injured; to pay this or that Mans Money, and be accepted and taken Debtor and pay-Master in his stead, and yet for all this, if the man is not discharged nor one farthing of his Debt, both Christ and the Sinner must needs be fallaciously and injuriously dealt with.

7. It is not fit Christ should die for all, seeing his Father elected not all, and gave not all to him; for Christ to redeem more, were to disobey his Fathers Will, and not to do it. If any say, God elected all, it's most absurd to talk of choosing some from among many others, when a Man takes the whole number this is no Election; Or if any say, that Election is conditional, provided a Man will, this also is no Election; for if Election be upon the Condition of Mans free Will, one man is not chosen and not another, but all have equal previous designation

signation to the End, and so there's no Election at all.

8. All that Christ shed his blood for, he loved with a Conjugal Love, and therefore must be married to him in Application, and they must necessarily be saved. *Eph. 5. 25.*

9. The Works peculiarly ascribed to each Person according to their Divine Order, and manner of Working are of equal Extent; whom the Father Elects, the Son Redeems, and Holy Ghost Sanctifies. *Joh. 17. 19, 20. & 10. 11. & 16. 13, 14.*

XI. *Who is it makes Application of Redemption unto a Sinner first?*

a. Christ by his Spirit first applies himself to the Sinner in his due Season, before the Sinner makes any Application of Redemption to himself. *1 Cor. 2. 12. Rom. 9. 26, 27. Luke 19. 10. Rom. 8. 9.*

C H A P. XXVIII.

*Of Application by the
Spirits uniting to Christ.*

Art. 17. They which are chosen in Christ out of Mankind to bring them by Christ to Everlasting Salvation, being endued with so Excellent a benefit of God, be called according to Gods purpose by his Spirit in due Season, they through Grace obey the Calling, &c.

Princ. XXX.

The Spirit applies to us the Redemption purchased by Jesus Christ, by working Faith in us, and thereby uniting us to Christ in our Effectual Calling. Eph. 1. 13, 14. Eph. 3. 17. 1 Cor. 1. 9.

Quest.

Quest. Expl.

I. **VV** *Hat are the Parts of Application?*

a. Union with Christ and Communion of Benefits which flow from him. *Psal. 65.4. Rom.8.30. 1 Cor.1.9. Eph.1.3,15. 1 Joh.5.13.*

II. *What is Union to Christ?*

a. Union to Christ in Effectual Application, is that whereby a Sinner is brought into one Mystical Body with Jesus Christ the Head. *Rom. 12, 4,5. 1 Cor.10.17. & 6.17. & 12.12,13,27. Eph.4.4,16. Col. 3. 15.*

III. *What is a Mystical Body?*

a. It is that which hath a Spiritual, real and invisible Bond of all the Members to an invisible Head, and of each to other mutually. *Eph. 4.16. & 5.23. Col.1.18. & 2.19. Eph.3.6.*

IV. *What's the real and invisible Bond?*

a. It is the Spirit of Christ. *Jam. 2.26. 1 Cor. 6.17. & 12.4,7,8,11,12,13,27. Eph.4.4.*

V. *How is this Union made?*

a. Jesus Christ by his Spirit first unites a Sinner to himself, and in uniting gives a Spirit of Faith, whereby the Sinner lays hold upon Jesus Christ, through the same Spirit of Christ. *Ezek.36.27. & 37.14. & 11.19. & 16.6. 2 Cor.3.3,6,17. & 4.13. Gal.3.2,3,14. & 4.6. Rom.8.2,9,10,11. 1 Cor. 2.10. & 12.7,9.*

VI. *What is the first work of the Spirit upon a Sinner?*

a. Regene-

a. Regeneration, which is the Creating him a New in Christ Jesus, wherein being begotten Spiritually, he is born again, and is passed from Death to Life. *Tit.3.5. 1 Pet.1.2,3. 1 Cor.4.15. Jam.1.18. 1 Pet.1.2.*

VII. *Is a Sinner wholly passive at the first of this Union?*

a. A dead Sinner in the sense wherein he is dead can do no Act to the restoring of himself to a Spiritual Life any more then one naturally dead, can raise himself from the dead to life; therefore he is wholly passive. *Eph.2.2,6. Joh.1.13. & 6.33. & 11.25. & 15.5.*

VIII. *What is the first sensible Uniting fruit of the Spirit in a quickned Sinner?*

a. Faith which proceeds from Spiritual Life, and the real Union of the Soul to Christ, as a Branch to the Root, or member to the head, believing, being the first Vital Act and fruit that grows on a Sinner grafted into Christ. *Joh.1.12,26. & 15.5. Gal.2.20. 2 Pet.1.1. 1 Joh.4.9. Heb.12.2. Phil.2.13. 2 Cor.4.14. Eph.2.18.*

IX. *What is that Vital faith, which is the first fruit of the Spirit?*

a. It is that whereby the Soul through the light of Gospel Grace, being quickned, doth actively see, tast and imbrace the Lord Jesus as a Saviour from Sin. *Joh.6.40. & 12.45. & 14.17. 1 Pet.2.3. Joh.6.35,37,45. & 14.6. Joh.1.12,16.*

X. *Why is our Union attributed to faith?*

a. Because the Soul by faith seeing the amiableness of Christ, doth fall in Love with him and adhere to him in a marriage Relation and bond, whereby the Union is consummated on both parts. *Rom.7.4. Joh.3.33,36.*

C H A P. XXIX.

Of Effectual Calling.

Artic. 17. *They who be called according to Gods Purpose by his Spirit working in due Season, they through Grace obey the Calling, &c.*

Artic. 18. *They are to be had accursed, that presume to say, that every man shall be saved by the Law, or Sect which he professeth, so that he be diligent to frame his Life according to that Law and the Light of Nature; for Holy Scripture doth set out only the Name of Jesus Christ, whereby Men must be saved.*

Artic. 10. *The Condition of Man after the fall of Adam is such, that he cannot turn and prepare himself by his own Natural strength*

Strength and good Works to faith and calling upon God, without the Grace of God by Christ preventing us, that we may have a good Will, and working with us when we have that good Will.

Artic. 13. Works done before the Grace of Christ and the Inspiration of the Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ, neither do they make them meet to Receive Grace, or, (as the School Authors say) deserve Grace of Congruity, yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.

Princ. XXXI.

Effectual Calling is the work of Gods Spirit whereby convincing us of Sin and Misery, enlightning our minds in the knowledge of Christ, and renewing our Wills,
he

he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel. 2 Tim. 1.9. 2 Thes. 2.13, 14. Act. 2.37. & 26.18. Ezek. 36.26, 27. Joh. 6.44, 45.

Quest. Expl.

I. **W**hen is that Application which is so made of Redemption unto a Sinner, that he is really and inseparably united to Christ?

a. It is in Effectual Calling whereby the Sinner is made to hear, and answer the call of God in the Gospel. Isa. 42.18. Rom. 9.24, 25, 26. Jer. 31.33. Ezek. 36.26, 27. Joh. 10.3. Gal. 1.15. 2 Thes. 2.14. 2 Tim. 1.9. 1 Pet. 2.9. & 5.10. 2 Pet. 1.3.

II. *Do all that are under the call of the Gospel answer it in the like manner?*

a. No, All do not, for Vocation is distinguished into External and Ineffectual, and Internal as well as External, whereby the outward is made Effectual. Mat. 20.16. & 22.14. Joh. 5.40. & 12.37, 38.

III. *What is the call of the Gospel in general?*

a. It is the Revelation of Christ, and gracious indefinite invitation of Sinners to come to Christ in the Gospel Word and Ministry, for Life and Salvation. Isa. 55.1, 2. Luke 14.16, 17.

IV. *How comes it, that the Word of the Gospel becomes Effectual to some more then to others?*

a. It is only from the free distinguishing Grace of God, whereby the Word becomes Effectual to them that

that are saved, through the powerful Operation of the Spirit of God. *Rom.* 8.30. & 9.16. & 11.7. *2 Thes.* 1.11,12. *2 Cor.* 3.16,17. *Eph* 3.7.

V. *May not they that never heard the Gospel be saved without the knowledge of the Name of Christ?*

a. It is a cursed Opinion, that any one may be saved in his own Religion tho' never so false, for there is no other name given under Heaven whereby men can be saved. *Act.* 4.12. *1 Cor.* 1.21,23. *Mic.* 4. 5.

VI. *But may not men be saved by the Name of Christ though they know it not, nor believe on his Name?*

a. No, All adult Persons who are saved by Christ shall have knowledge of Christ, and faith on his Name. *Joh.* 1.12. & 20.31. *2 Pet.* 1.3. *Psal.* 79.6. *Rom.* 10.14. *2 Thes.* 1.8. *Joh* 8.24. *1 Thes.* 5.9.

VII. *May not Men be saved who be diligent to frame their Lives according to the Light of Nature?*

a. No, The Light of Nature never did, nor will save any one, it being neither able to do it, nor appointed of God thereto, and it being but the Law at best which works Wrath. *1 Cor.* 2. 14. *Rom.* 1. 19. & 2.1415. & 4.15. *Eph.* 2.3. *1 Thes.* 5.9. *Rom.* 8. 3.

VIII. *Cannot Man prepare himself by his own Natural strength unto faith, and calling upon God?*

a. The Condition of Man since the Fall, is not only so impotent, but his depraved Nature is so obstinately contrary unto God, that he will not nor cannot prepare his heart to faith and calling upon God, as appears plainly from these Scriptures. *Gen.* 6. 5. *Rom.* 3 9,19. *Eph.* 2.2,3,4. *Col.* 2.13. *Joh.* 6 44,45. *Gal.* 5.17. *Rom.* 8.7,8.

Of Effectual Calling.

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IX. *Hath a Natural Man before faith no Power to do any works pleasing to God?*

a. No power at all; Good works spring from faith, therefore without faith a Man is without Christ, without whom we can do nothing. Hence without faith it is impossible to please God. *Joh. 15. 5. Heb. 11. 6. Rom. 7. 14, 18. & 9. 32.*

X. *How comes any one to believe unto Salvation?*

a. It is through the Grace of God by Christ preventing of us, quickning and raising of us to a newness of Life. *Eph. 2. 1, 2, 4, 5, 6, 8. 1 Tim. 1. 14, 15, 16. Joh. 11. 25, 26.*

XI. *Hath no natural Man a Free-will?*

a. Every natural Man hath a Free-will, but it is to that which is evil and sinful; and he hath no purpose of heart to do good, nor inclination there-to; and whatever is pretended unto, is Hypocritical and sinful in Gods sight, being not done according to the strictness of the Law, nor Rules of the Gospel. *Psal 14. 1; 3, 4. Rom. 3. 11, &c.*

XII. *How cometh any Man to will or do any thing that is good?*

a. God worketh in him to will and to do, and maketh him willing in the day of his Power. *Phil. 2. 13. Psal. 110. 3,*

XIII. *What are we to think of works done before this preventing Grace of God by Christ?*

a. Works done before the Grace of Christ, and the inspiration of the Spirit are by no means pleasing to God, neither do they make a man meet to receive Grace, nor graciously accepted unto meetness or congruity, but have certainly the Nature of Sin. *Col. 1. 21. 1 Cor. 2. 14. Gen. 6. 5. & 8, 21. Hag. 2. 14. Rom. 5. 6. & 8. 7. 2 Kings 10. 30, 31.*

Mat.

Mat. 6. 2, 7. Prc. 15. 8, 29. & 28. 9. Isa. 66. 3. Job. 21. 14, 16. Tit. 1. 15.

XIV. *Doth not the Law prepare us, for the Grace of the Gospel?*

a. No more in it self, then Sin and Misery doth; for the Law makes known Sin, and leaves a man under wrath, hath no remedy in it, the whole Revelation of remedy, and application thereof, is the Grace of the Gospel. *Rom. 3. 9, 10, 19, & 4. 15. & 5. 12, 13. Luke 19. 10.*

XV. *Doth not the Word of God contain the Law?*

a. It contains both Law and Gospel.

XVI. *Of what use then is the Law, as to the Grace of the Gospel?*

a. Of great use. 1. The Grace of the Gospel shews Sinners thereby, what their remedyless Estate is under Sin, and the Law. 2. That they cannot be saved by any Works of the Law, or strength received from it. 3. It serves to display and set forth thereby in the Gospel discovery, the glory and fullness of Christ; and of the Grace of God unto Sinners. 4. To shew, how God hath provided for the Honour of his Law and Justice in a Sinners Salvation. 5. A Sinners Enmity to the Law is taken off by the Grace of the Gospel, whereby it's Written in his heart, and he obeys it from new principles and for new Ends. 6. He receives new strength and ability so to do. 7. The rule of obedience contained in the Law is an abiding and standing rule to all, even to all believers in their practise of new Obedience, and the grace of God teacheth it. *Rom. 3. 20, 21, 23, 24, & Rom. 5, 6, 8, 10. & 10. 4. Gal. 3. 10, 11, 19, 21, 22. Rom. 7. 7, 12. Isr. 42. 21. Jer. 31. 33. 1 Job. 2. 7, 8. Tit. 2. 11, 12.*

XVII. *What is the Work of the Spirit in Effectual Calling?*

a. It is the Work of faith with Power, whereby a Sinner doth certainly believe the gracious discovery of his undone Estate under Sin and the Law, and takes up his rest in the Grace of Christ by the same faith unto Salvation. *Rom.* 7. 4, 10, 13, 14. *Mat.* 11. 28. *1 Tim.* 1. 15.

XVIII. *How is this faith distinguished as to the Object?*

a. Upon the gracious discovery of the true Nature of the Law and Gospel with convincing Evidence, the truth of both is believingly received and applied respectively. *Rom.* 7. 14, 24, 25. *2 Cor.* 3. 6, 8, 17, 18. & 4. 6.

XIX. *What is this faith called in reference to the Law and a Sin Estate?*

a. It is called Conviction, and it is so from the Proper Efficacy of the Evidence and Demonstration of the Spirit of Grace producing faith. *1 Cor.* 2. 4, 5. *Joh.* 16. 7, 8, 9, 10, 13, 14.

XX. *What is faith in reference to the Grace of the Gospel?*

a. It is the saving Illumination of the mind in the believing knowledge of Christ, whereby the will is brought to close with God in Christ as the chiefest Good. *ph.* 1. 17, 18. *2 Pet.* 1. 3. *Col.* 2. 2, 3. *Joh.* 17. 3. *Psal.* 18. 28. & 119. 30. *2 Cor.* 4. 4, 6.

XXI. *Are there not Convictions that are not of this Work?*

a. There are many Convictions in unregenerate men that are called common, that proceed from the Law only and an awakned Conscience, which are not from Gospel Grace. *Joh.* 8. 9. *2 Cor.* 3. 7, 9. *Act.* 8. 22, 24. & 5. 4, 9. *Mat.* 27. 3, 4, 5.

22. *How*

XXII. *How do the Divine Persons Co-operate in this great new Creation Work?*

a. The Father draweth to the Son, and teacheth by the Spirit, and the Son by himself and the same Spirit raiseth the dead Sinner from death to a Life of Faith. *Joh. 6.44,45. & 5.21,25. Joh. 10.16. & 16.8. 2 Cor. 4.6. & 5.20. Act. 26.18.*

XXIII. *From what State, to what State is a Sinner effectually called by Gospel Grace?*

a. From a State of death under Sin and the Law, to a State of Life and Light in Christ. *Joh. 4.24. Eph. 2.5,6. 1 Joh 3.14. Act. 26.18.*

XXIV. *What is the State of death, in or under Sin?*

a. It is an absolute State of Pollution, and relative State of Condemnation, in respect of the Law. *Rom. 3.9. &c. 19. Gal. 3.10. Joh 3.18,19,39.*

XXV. *What is the State of Grace?*

a. It is a State of Life in Christ relative in freedom from Condemnation, and an absolute Creation in Christ Jesus unto good Works. *Gal. 2.20. Rom. 8.1. Eph. 2.10. & 3.17.*

XXVI. *How is this great Change made?*

a. By inevitable grace, Light, and irresistible Power. *Joh. 6.44,45. & 10.16. & 16.8. Eph. 1.19. 2 Cor. 4.6. Luk. 11.21,22.*

XXVII. *What are the necessary immediate Effects of this Light and Power?*

a. A wonderful removal of one Extreme, and introduction of another. *Act. 26.18. Joh. 5.24.*

XXVIII. *What is the Extreame that is removed?*

a. A dark mind, perverse will, or hard heart, a guilty Conscience. *Eph. 4.18. Joh. 3.19,20. Ezek. 11.19. Joh. 8.9. Tit. 1.15.*

XXIX. *How is the dark mind changed?*

a. The effectual Light of the glorious Gospel entring into the heart, so as to be believed, is called Illumination. 2 Cor. 4. 4, 5, 6. Act. 26. 18. Eph. 1. 17, 18. 2 Pet. 1. 2. Col. 3. 10. 1 Tim. 2. 4. 2 Cor. 2. 14. Psal. 119. 66.

XXX. *How is the Perverseness of the Will removed?*

a. By taking away the heart of Stone, and giving a heart of Flesh, which is removing Unwillingness and Legal Principles, and making the Soul truly willing from true Gospel Principles. Ezek. 11. 19. Rom. 5. 5, 6, 8. Eph. 2. 5. 16. 2 Cor. 5. 14, 20. Cant. 1. 4. Psal. 110. 3. Jer. 31. 3. Phil. 3. 10. & 2. 13.

XXXI. *How is the Guilty Conscience removed?*

a. By sprinkling of the blood of Jesus Christ, which is a believing Application of the satisfying Righteousness of Christ, unto participation of the Remission and pardon of Sin. 1 Pet. 1. 2. Heb. 12. 24. & 9. 13. & 10. 2.

XXXII. *What is the Gospel result of all this?*

a. It is the receiving and entring into possession of the Promise of the Covenant of Grace, which is Eternal Life through Jesus Christ. 1 Joh. 2. 26. & 5. 11, 12. 2 Thes. 1. 11, 12. 1 Joh. 12. 13. Joh. 6. 44. Col. 2. 13. Eph. 2. 8, 12, 13. Tit. 1. 2, 3.

XXXIII. *What is Effectual Calling called, in respect of the Change of State?*

a. Conversion, which is a turning from Sin by Christ unto God. Act. 3. 19. Jam. 5. 19. Psal. 51. 13. Mat. 18. 3. Joh. 12. 40. Psal. 19. 7. Isa. 1. 27. Ezek. 36. 26. Eph. 4. 21, 22. 2 Cor. 5. 17.

XXXIV. *Why is it called Regeneration?*

a. Because we are meerly passive in the production of this new Life, and are as it were, begotten and

born again into it, having no power to convert our selves. *Joh. 3. 6, 8. Rom. 9. 11. Jam. 1. 18. 1 Pet. 1. 3.*

XXXV. *Why is Faith said to be the receiving of Christ?*

a. Because that is the true Nature of it, viz. to see, receive, and partake, of Christ, and not the condition of receiving, there's nothing the immediate previous Cause, and Condition of receiving Christ, but Gods free giving him. *Joh. 1. 12. & 13. 20.*

XXXVI. *How doth a Sinner come at first to receive Christ?*

a. God holds forth Christ, and he offers himself unto a Sinner in the Gospel, as the first great Gift of the Covenant of Grace, and doth perswade and enable the Sinner to receive him in beleiving. *Joh. 16. 14. Joh. 3. 15, 16. & 6. 37. Rom. 5. 7, 8, 9, 10. & 8. 32.*

XXXVII. *What follows from hence?*

a. That in true receiving of Christ by Faith, the Soul closeth with Christ as a Sinner, without consideration of any Conditions in himself to the qualifying him for the receiving him, for under the same notion that he is offered, he must be received; but he is offered a Saviour to Sinners only. *1 Tim. 1. 15, 16. Rom. 5. 8. Luke 15. 2. Mat. 9. 11, 12, 13. Mar. 2. 17. Mic. 7. 19. Mat. 1. 21. Luke 1. 77. Heb. 8. 12. & 10. 17. Col. 2. 13.*

XXXVIII. *What will be inferred from hence?*

a. That every true Believer hath received thro' Gospel Light, and doth retain a believing Conviction of his sinful and miserable State by Nature, with a lasting sense of Sin and remorse thereon according unto God. *1 Tim. 1. 15. Eph. 2. 4, 5. Joh. 16. 8. Act. 2. 37. Ezek. 7. 16. 2 Cor. 7. 9, 10.*

39. *What*

XXXIX. *What will further follow?*

a. That by this Faith he is cut off from his standing under the Dominion of the Law, in the first Adam. *Luke 3. 7, 8, 9. Rom. 7. 1, 7. Col. 1. 13. Rom. 5. 12, 16, 19. & 6. 3, 14. 1 Cor. 15. 22. Gal. 3. 10. Eph. 2. 5, 6, 7. Gal. 2. 19, 20.*

XL. *What else must needs be found in the frame of heart accompanying this New State immediately?*

a. Will and Affections moving, and acting accordingly.

XLI. *How are the Will and Affections moving and acting towards Sin and the State of Death, from whence the Sinner was called?*

a. They are carryed forth with all averſeneſſe, hatred, watchful jealousie, and godly Fear. *Pſal. 119. 104, 113, 128, 163. Jer. 31. 19. Ezek. 6. 9. & 20. 43. Hoſ. 14. 2, 8.*

XLII. *What ariſeth from this frame of heart towards Sin, and the State of Death?*

a. Repentance unto Life which is a ſenſible turning from Sin to God through faith in Jeſus Chriſt, and is the ſame thing in it's Nature with Converſion, if it be underſtood of the firſt change. *Act. 5. 31. & 11. 18. & 24. 27. Luke 24. 47. Ezek. 18. 30, 31. Iſa. 30. 22. Act. 20. 21. Rom 5. 2. 2 Cor. 7. 11.*

XLIII. *Why do you ſay, that the turning in Repentance muſt be by faith?*

a. Becauſe it's impoſſible that a Sinner ſhould come to God, but in and through a Mediator which is by faith only. *Joh. 14. 6. 1 Joh. 5. 11, 12. Act. 5. 30, 31.*

XLIV. *How doth the Will and Affections move towards God?*

a. From the believing Taſt the Soul hath of the love of God in Chriſt, it is carried forth unto God

through Christ as the chiefest good, with hearty, and sincere love and delight. *Psal.* 4. 6. & 27. 8. *Isa.* 52. 7. *Rom.* 5. 5. 1 *Joh.* 3. 16. & 4. 16, 17. 1 *Tim.* 1. 14. *Eph.* 2. 4. & 3. 19. & 6. 23, 24. *Joh.* 14. 23. *Psal.* 116. 1. & 119. 127, 159. 1 *Thes.* 1. 5. 1 *Pet.* 1. 8. *Gal.* 5. 6. 2 *Thes.* 3. 5. *Joh.* 15. 10. 1 *Thes.* 4. 9. 1 *Joh.* 4. 7, 12, 19. 2 *Cor.* 3. 3. 1 *Pet.* 2. 3, 4, 5, 6, 7.

XLV. *What is another fruit of the Spirit in the frame of heart inseperable from true faith?*

a. Great Poverty of Spirit whereby a believing Sinner is cut off from all self-sufficiency, and fulness in the Creature, and acts accordingly, which is self-denyal. *Hos.* 14. 3. *Mat.* 5. 3. & 16. 24, 25, 26. *Mar.* 8. 34. *Luke* 18. 13. *Phil.* 3. 3, 8, 9. *Rev.* 2. 9.

XLVI. *What other beautiful flower grows in this Garden?*

a. Among many more there is one much like the former coming from the same Root, which is a quiet Submission to, and compliance with the Will of God, whereby a Sinner is cut off from self-Sovereignty, and God becomes all, and in all. *Mat.* 11. 28, 29. *Psal.* 39. 2, 9. & 131. 2. *Judg.* 10. 15. *Jer.* 31. 18. *Luke.* 15. 18, 19. *Act.* 9. 6. *Phil.* 4. 11. 1 *Tim.* 6. 8. *Heb.* 13. 5.

XLVII. *How is true Faith to be distinguished?*

a. Only as to degree, it's weaker or stronger. *Isa.* 54. 11. *Rom.* 4. 20. & 14. 1. *Mat.* 6. 25, 30. & 14. 30, 31. 1 *Joh.* 2. 12, 13, 14.

XLVIII. *What is weak Faith?*

a. That which is accompanied with much doubting, which is a questioning the Truth of that which I should believe. *Act.* 2. 12. *Gal.* 4. 20. *Mat.* 14. 31. & 21. 21. *Mar.* 11. 23. *Joh.* 10. 24. *Mat.* 28. 17. *Act.* 10. 17, 20. *Rom.* 14. 25. 1 *Tim.* 2. 8.

XLIX. *Is doubting commendable in a Believer?*

a. No, for Christ always reprov'd it, it greatly dishonors God, and hurts us, and the Gospel commands us to believe, and pray without doubting. *Mat. 14. 31. Luke 12. 29. 1 Tim. 2. 8. Jam. 1. 6, 7, 8.*

L. *What are the usual Causes of doubting?*

a. Weakness in knowledge, withdrawment of Spiritual Assistances, prevailing of Sin, or Temptation. *1 Cor. 8. 7, 9, 11. 1 Thes. 5. 14. Rom. 14. 1, 2. & 15. 1. Isa. 8. 17. Psal. 10. 1. Job. 13. 24. Psal. 44. 24. Jam. 1. 6, 14. Gal. 6. 1.*

LI. *What is a strong Faith?*

a. A strong well grounded Confidence with little or no staggering or doubting; this is most commendable, gives most glory to God, and brings most Consolation to us in doing or suffering Gods Will. *Rom. 4. 19, 20. Heb. 11. per tot. & 3. 6. & 6. 18. Rom. 15. 3. Col. 1. 10, 11. Mat. 15. 28. Heb. 10. 22. Jam. 1. 6.*

LII. *How are Elect Infants that die Infants effectually called?*

a. They as others, being redeemed by Christ are regenerated by the Spirit who worketh where, when, and how he pleaseth. *Luke 18. 15, 16, 26. Rom. 9. 11, 16. Job. 3. 8. Mark 9. 36, 37. Hos. 12. 3.*

C H A P. XXX.

Of Justification.

Artic. 17. *They who through Grace obey the Calling, be Justified freely, &c.*

Artic. 11. *We are accounted Righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not of our own Works or Deservings. Wherefore that we are Justified by faith only, is a most wholesome Doctrine and very full of Comfort, as more largely is Expressed in the Homily of Justification.*

Artic. 9. *There is no Condemnation for them that Believe, and are Baptized.*

Princ.

Princ. XXXII.

They that are effectually called, do in this Life partake of Justification, Adoption, Sanctification, and several other benefits which in this Life do either accompany, or flow from them. Rom 8.3. Eph. 1.5. 1 Cor. 1. 16, 20.

Quest. Expl.

I. **T**Hus far of Union; *What is the Communion which a Sinner through Grace is brought unto?*

a. Upon Union with Christ there follows a blessed Communion betwixt Christ, and the Sinner. 1 Cor. 10. 16. 2 Cor. 13. 14. & 6. 16. 1 Joh. 1. 3.

II. *What is Communion?*

a. It is Reciprocal Communication, or a mutual Participation of divers Persons in such things as each hath, or a Coparticipation of anothers things which neither of them hath Originally.

III. *What is a Believers Communion with God by mutual Participation?*

a. It stands in a mutual Right, Relation, Indwelling and Enjoyment. Jer. 31. 1, 14, 33. & 32. 38. Ezek. 11. 20. Eph. 3. 17. 1 Joh. 4. 13. 2 Cor. 6. 16, 18.

IV. *What is the Communion of Believers by way of Fellowship?*

a. It is their Coparticipation of some good things or benefits which are in God and Christ, or conveyed to, or bestowed on them. 1 Joh. 1. 3, 7. Eph. 1. 3. 1 Cor. 1. 9. Phil. 1. 5. & 2. 1. & 3. 10.

V. *What are the Great things in general which a Sinner partakes of by way of Communion with God?*

a. A State of Favour with God, and of Conformity unto Christ. Psal. 84. 11, 12. Rom. 8. 30.

VI. *Wherein consists his Communion in a State of Favour with God?*

a. It consists in Justification and Adoption. Gal. 4. 4, 5. Eph. 1. 5, 6, 7. Rev. 2. 17.

VII. *Wherein consists it by Conformity to Christ?*

a. In Sanctification and Glorification. 2 Cor. 3. ult. Rom. 8. 29, 30.

Assemb. } Q. What is Justification?

St. Cat. } A. It is an Act of Gods free Grace wherein he pardoneth all our Sins, and accepteth us as Righteous in his sight only for the Righteousness of Christ imputed to us, and received by Faith alone. Rom. 3. 24, 25. 2 Cor. 5. 19, 21. Rom. 5. 17, 18, 19. Gal. 2. 16. Phil. 3. 9. Tit. 3. 5. 7.

VIII. *What doth Justification import, as to the true sense and meaning of the Word?*

a. Justification is a Law Terme, and of a forensic sense and signification, and it is never taken for the making any one Righteous, but a judicial pronouncing him so, upon finding him on tryal to be righteous. Isa. 43. 9, 26. Pro. 17. 15. 1 King. 8. 32.

9. *How*

IX. *How will Justification appear by what it is opposed unto?*

a. Justification is a Judicial Sentence of Absolution from a Charge, finding the Person innocent or righteous, by his own or anothers Righteousness, admitted or imputed, and is always opposed to a Judicial sentence of Condemnation, which Sentence never makes the person a Criminal or guilty, but finding him so upon Tryal, Condemnes him. *Exod. 23. 7. Isa. 5. 23. Pro. 10. 2. & 11. 6.*

X. *Must a man then be perfectly Righteous, before he can be justified?*

a. He must be perfectly Righteous according to Law, before he can be justified legally. *Jam. 2. 10. Rom. 3. 21, 22, 23. Gal. 3. 12.*

XI. *How many ways may a man be said to be Righteous that he may be justified?*

a. Two ways, Either by his own perfect Conformity to the Law, or by the perfect Righteousness of another, made his in the account of the Law. *Gal. 3. 12. Lev. 18. 5. Jam. 2. 10. Deut. 6. 25. & 24. 13. Isa. 28. 16, 17. Isa. 53. 11. Rom. 3. 21, 22. Psal. 51 14, 19. Rom. 4. 6. Jer. 23. 6.*

XII. *Can any Transgressor of the Law be Justified by the Works of the Law, which he hath Transgressed?*

a. It is impossible; because therein the Law must condemn it self, if it Justifies such an one; but the very nature of the Law is to condemn the least Transgressor, whatever after Works of Obedience there be; For no Act of Obedience, no not the highest even of Saints in Heaven can Expiate for the least breach of Gods Law, neither can any mortification take away the fault of a sin committed. *Deut. 27. 26. Gal. 3. 10. Rom. 3. 20, 23. Jam. 2. 10.*

XIII. *Were ever any justified by their own personal Righteousness?*

a. Never any but Christ, and the good Angels that never fell. *Isa. 50. 8. Job. 25. 4. 1 Tim. 5. 21. Psa. 103. 20, 21. Rom. 3. 20.*

XIV. *What is imputed Righteousness?*

a. It is Two-fold, either that Righteousness which is legally imputed, or reckoned to a man; Or that which is graciously imputed, or reckoned to him. There is Imputation of a mans own Works unto Righteousness; Or of the Righteousness of another without his own Works. *Rom. 3. 21. Gal. 3. 12. Rom. 4. 4, 5.*

XV. *Was not Abraham justified by Works, Imputed to him for Righteousness?*

a. No, for if he was, he had whereof to glory before men, if he thought so, but not before God, who knew otherwise, that it could not be. *Rom. 4. 2. Job. 25. 4, 5, 6. Job. 9. 20, 21. Jam. 2. 23.*

XVI. *But the Apostle James saith, Abraham was justified by Works; How doth the Apostle Paul and James agree? Jam. 2. 21.*

a. We must not make the Spirit of God to contradict it self. Paul speaks of *Abrahams* Justification before God, James of *Abrahams* Justifying his faith to Men and Angels, by it's glorious fruits, which he instanceth in, *Jam. 2. 21, 22, 24, 25.* See verse 17, 18. But that no man is justified before God by Works, was manifestly his Opinion, as well as it was *Paul's*. See *Jam. 2. 8, 9, 10, 11, 13. & 1. 15, 18. & 2. 5. & 3. 11, 12. & 5. 11, 20.*

XVII. *Who then is the Subject of imputed Righteousness in the Gospel sense, for justification?*

a. The Sinner and ungodly Person only, that hath no Righteousness of his own, God considering no Person as inherently Righteous or Holy, in this
gracious

gracious Justification. *Rom. 4. 5. & 3. 21, 24. 1 Tim. 1. 15.*

XVIII. *If God impute Righteousness only to Sinners as such, then he imputes Righteousness for Justification to all Sinners, and all are saved?*

a. It follows no more then, if Christ dyed for Sinners, then for all Sinners, or this, if I relieve a Beggar as a Beggar then I relieve all Beggars, or this, if I give Physick to a Sick man as a Sick-man, then I give Physick to all the Sick men in the World: for Imputation of Righteousness to a Sinner, is an Act of Grace, and God may do what he will with his own, Imputation of Righteousness being the Gift of Righteousness, and bestowed according to the pleasure of his will. *Rom. 5. 17, 18, 20.*

XIX. *How is a Sinner said to be justified freely, seeing it is upon the account of Righteousness, previous thereto in Nature?*

a. Because both the Righteousness of Christ imputed, and Justification by it, terminates freely upon the Sinner, and is absolutely given so to him without consideration of any qualification, work, or federal Condition, to be found in him before, in, or after believing; the such are likewise graciously wrought. *Rom. 3. 9, 19, 20, 23, 24, 25. Job. 9. 20. Rom. 5. 15, 17.*

XX. *But we are said to be justified by faith; Is not that our Righteousness?*

a. We are justified by Faith in opposition to all works, even to it self as a work, in that faith ascribeth all to Grace, and nothing to Works. *Rom. 4. 5, 14, 16. & 5. 1, 2. Gal. 3. 12.*

XXI. *Where is the Justification of a Sinner by faith founded, seeing there is no Righteousness or*
Quali-

Qualification in a Sinner by which he can be justified?

a. It's founded in the Justification of Christ as the Head of his Body the Elect in whom they were all justified, as in Condemnation of the first *Adam* we all became dead: So in the Justification of the second *Adam*, was a Life of Justification provided for all his seed to terminate on them respectively in due time. *Rom.* 4. 25. & 5. 18, 19. *1 Cor.* 15. 22. *Isa.* 50. 8. *Col.* 3. 3.

XXII. What Righteousness of Christ is a Sinner justified by?

a. His whole Obedience, Active, and Passive. *Rom.* 5. 19. *Phil.* 2. 8.

XXIII. Wherein consists his Righteousness called his Active Obedience?

a. In his Original and actual Holyness, and Purity of Nature and Life. *Luke* 1. 35. *2 Cor.* 5. 21. *1 Pet.* 2. 23.

XXIV. What was his Righteousness, called his Passive Obedience?

a. It was that whereby he was made sin and curse for us, suffering the first and second Death, and thereby satisfied the Law which we had Transgressed, and made Actual reconciliation for Sinners. *Isa.* 53. 6, 7, 8, 9. *2 Cor.* 5. 21. *Gal.* 3. 13. *Dan.* 9. 24.

XXV. What benefit have we in Justification from his Original Purity and Righteousness?

a. We have therein that Original Righteousness restored which we lost in our first Parents. *Rom.* 5. 14, 15. *1 Cor.* 15. 21, 22.

XXVI. What benefit have we in Justification by his Actual perfect Obedience to the whole Law, being made under it?

a. We have that perfection of duty and service which the Law requireth of man, as a federal
Con-

Condition of Life the Reward. *Gal.* 3. 12. & 4. 4.
Jam. 2. 10. *Rom.* 5. 19.

XXVII. *What is the benefit in Justification which we receive by his Obedience called Passive?*

a. The taking away our Sins from the Eye of Divine Justice, and the delivery of us from all Condemnation before God, and all penal sufferings for Sin. *Psal.* 32. 1. *Rom.* 4. 7. *Joh.* 1. 29. 1 *Joh.* 3. 5. *Heb.* 9. 26, 28. *Jer.* 50. 20. *Numb.* 23. 21. *Lev.* 16. 16, 22, 23. *Isa.* 38. 17. *Mic.* 7. 19. *Rom.* 8. 1, 34. *Gal.* 3. 13.

XXVIII. *What is the next effect of this Righteousness?*

a. A right to life, and the giving forth of the Declaration of God's reconciliation to the Sinner, in and through Christ with the full pardon of all Sins, and acceptance of his person as perfectly Righteous before God. *Eph.* 1. 6, 7. *Col.* 1. 14. *Act.* 5. 31. & 13. 38.

XXIX. *Is this Righteousness of Christ it self imputed to Justification, or only the Effects of it?*

a. The Righteousness of Christ it self, and nothing else, because it was that Righteousness that was the End of the Law, must be that we are justified by, it was that only is fit to justify us, and that only which Christ pleads as our Advocate, and appears in for us, and we plead in prayer. *Rom.* 10. 3, 4. *Jer.* 23. 6. 1 *Joh.* 2. 1, 2.

XXX. *Why are not the Effects imputed?*

a. The Righteousness of Christ hath its Effects, but they are proper and not imputed; but if the Effects only be imputed, then the Cause is not, which is the Righteousness it self; for the Effects are not the Cause. 2. If the Effects are imputed, the Question is, whither some or all; If all, then

Sancti-

Sanctification, and Glorification, are not personally inherent, but imputed only. Again, If the Effects be imputed to Justification, it's most likely Justification is imputed, which is the immediate Effect of Righteousness, and then Justification is our Righteousness whereby we are justified, and Justification is the Meritorious Cause or Matter of our Justification, and the Righteousness thereof. And if other Effects as Adoption, Sanctification, &c. Then our Relation to God as Children, and inherent Holyness, are our Righteousness. Lastly Pardon of Sin is an Effect; but Pardon is not imputed, but Real and Absolute, &c.

XXXI. *What is pardon of Sin?*

a. It is the Absolution of the Sinner from the Condemnation of the Law for the sake of Christ's Righteousness, especially in his bearing Sin and suffering for it. *Luke 1.77. Heb. 9.22. & 10.17, 18. Col. 1.14. Rom. 3. 24, 25, 26. & 8. 33, 34. Gal. 3.13. Psal. 32.1, 2. Rom. 4.6, 7.*

XXXII. *What is accepting us as Righteous?*

a. It is not only a freeing us from Condemnation, but accepting us as perfectly Righteous in the full and compleat Obedience which Christ performed, not only in suffering, but in his Conformity to all the preceptive part of the Law of God, in our stead, as a second Adam. *Rom. 5.17. Phil. 3.8, 9. Rom. 10. 3, 4.*

XXXIII. *Is no other Righteousness imputed to us in Justification?*

a. No other but Christ's alone; Not faith it self, nor the Act of beleiving, Nor any Evangelical Obedience of ours, nor any of our imperfect sincere Obedience, nor any Works or inherent Qualification is either the whole, or any part of the Righteousness,

ness, by which we are justified. *Rom.* 3. 22, 24, 25. 2 *Cor.* 5. 19. *Tit.* 3. 5, 7. *Eph.* 1. 7. *Jer.* 23. 6. 1 *Cor.* 1. 30. *Rom.* 9 31, 32. & 10. 3, 4. *Gal.* 5. 4. & 3. 11. *Rom.* 4. 4, 5.

XXXIV. *Who is the justifier?*

a. The Eternal God in the Person of the Father in the Attribute of Justice, that sits a Judge of his own Law and the Sinner, and both condemns, and justifies. *Rom.* 3. 24, 30. & 8. 30, 33. *Tit.* 3. 7.

XXXV. *Then justification is a judicial Act?*

a. It is so as it respects the Righteousness and Satisfaction of Christ; but as it respects the Sinner in Imputation of Righteousness to him, it's a gracious Act, *viz.* That a Sinner is become the Subject of it, is meer free Grace. *Rom.* 3. 24, 25. & 5. 17. 2 *Cor.* 5. 19.

XXXVI. *When is it that a Sinner is justified?*

a. God eternally decreed a Sinners Justification, and Christ was an Eternal surety (by Vertue of the Covenant of Grace) for Sin; through which surety ship the Saints before his coming in the flesh were justified; and lastly, Christ and all the Elect in him were justified at his Resurrection, or else he could not have arose from the Dead. *Rom.* 4. *vlt.* 2 *Cor.* 5. 19. 1 *Cor.* 15. 14, 21, 22. *Rom.* 5. 8, 9, 10. *Act.* 2. 24.

XXXVII. *Is this the justification the Apostle speaks of, when he saith, we are justified by Faith?*

a. When the Apostle speaks of justification by Faith, he means, that in that sense we are justified in beleving, because then and thereby a Sinner doth sensibly partake of the grace of justification, and it terminates on him. *Rom.* 5. 1.

XXXVIII. *When is that?*

a. Is

a. It is, when the Holy Spirit doth in due time apply Christ's Righteousness to the Sinner in the promise, and graciously enable him to perceive and receive it by Faith. *Rom. 5. 5, 11. Joh. 3. 36. Heb. 11. 1. 1 Joh. 5. 10, 12.*

XXXIX. *What place hath Faith in Justification ?*

a. It is no other then a Spiritual Organ in a quickned Sinner, freely given him, and wrought by the Holy Spirit in and through Jesus Christ, whereby he Sees, Tasts, and Feelingly lays hold on Jesus Christ, and his Righteousness for Justification. *2 Pet. 1. 1. Joh. 6. 40. 1 Pet. 2. 3. Isa. 55 1. Heb. 6. 18. Rom. 10. 10. Isa. 45. 24. & 32. 17.*

XL. *Is not that Act of Tasting, Feeling, Seeing, imputed to us for Righteousness ?*

a. No, Nothing is imputed for Righteousness, but the Object seen, Tasted, lay'd hold on ; therefore as to be justified by Faith, is to be justified by acknowledged free Grace ; So it is to be justified by the Obedience of Christ alone. *Rom. 3. 24, 25. & 5. 9. 1 Cor. 1. 30. 1 Cor. 6. 11. Tit. 3. 6, 7. Psal. 143. 7. 1 Cor. 4. 4. Gal. 2. 16, 17. Rom. 9. 30.*

XLI. *How doth it further appear ?*

a. By the Nature of this Faith, that it renounceth all other Righteousness at home and abroad, and closeth with Christ's, as the one and only. *Phil. 3. 8, 9. Isa. 64. 6. Luk. 18. 13. Rom. 4. 5.*

XLII. *How doth faith see, and lay hold on Jesus Christ in Justification ?*

a. It sees, closeth with, and lays hold on Jesus Christ as the only Name, of Righteousness, Life and federal Condition of his Justification, and abundantly able and willing to be so to him, what ever he is made of God and promised to be to vile Sinners.

Act.

Act. 4. 12. & 13. 38, 39. *Hab.* 7. 25. *1 Cor.* 1. 30. *Heb.* 3. 6, 14.

XLIII. *In what respect doth a Sinner make his first Resort to Christ, in laying hold on him by Faith?*

a. As a Priest and a Sacrifice; and therefore he is said to be justified by Faith in his blood, and by his blood. *Rom.* 3. 25. & 5. 9. *Eph.* 1. 7. *Col.* 1. 14, 20. *Heb.* 10. 19. *1 Pet.* 1. 19. *1 Joh.* 1. 7. *Heb.* 6. 18, 20.

XLIV. *Is not willingness to take Christ as King, and obey all his Commands of the Essence of justifying faith?*

a. No, but it is an immediate Consequence and necessary fruit of Love unto Christ that ariseth from believing unto justification, and an Effect of the Kingly Office of Christ; but it is the lifting up of Christ on the Cross, that draws Sinners unto him. *1 Pet.* 1. 2, 3, 8, 29, 21. *Joh.* 3. 14. & 12. 32. *Rom.* 6. 17, 18.

XLV. *In what State and Condition is a Sinner before he is justified by Faith?*

a. Whatever he is in respect of Election, the Covenant of Grace, or in-relation to Christ; It is a State and Condition in which he is dead in respect of his Relation to the Law, under Condemnation, and in himself by Nature is not only an Alien to God, Christ, and the Covenant of Grace, but a certain Enemy thereto. *Eph.* 2. 2, 3, 12. *2 Cor.* 6. 11. *Rom.* 8. 6, 7. *Col.* 1. 21. *Joh.* 3. 18.

XLVI. *How oft is a Sinner justified, before God?*

a. Justification brings a Sinner into a constant and unchangable State of pardon, and acceptance with God in Christ, from which he cannot fall, it being founded

founded on the Everlasting Covenant. 2 Sam. 23. 5. Rom. 1. 33. Jer. 31. 33. Heb. 10. 17.

XLVII. *Do not justified Sinners fall sometimes from a justified State?*

a. They fall under much darkness, and just seeming ground of doubting of the goodness of their State by reason of the prevalency of Corruption, and Satans Temptation, but justified ones can never totally and finally fall from that State. Phil. 1. 6. Joh. 13. 1. 2 Pet. 1. 10.

XLVIII. *Wherefore are justified ones to pray for Pardon?*

a. Justified ones whither they fall by greater Sins or no, are frequently to exercise Repentance while Sin remains, and to pray for a believing sense of pardon, living by Faith upon the justifying and pardoning Grace of God, as we feed daily on our natural bread, and pray for it, though we have it in our possession, that we may receive renewed Nourishment, comfort, and strength from it. Mat. 6. 11, 12. 1 Joh. 2. 1, 2. Psal. 51. 12.

XLIX. *What followeth upon the perfection and perpetuity of a Sinners justification?*

a. That his State is a State of Reconciliation, and of Impunity.

L. *What is the State of Reconciliation?*

a. It is that whereby the Controversy is at an End, between God and the Soul whatever seeming breaches there may be. Rom. 5. 1, 10, 11. Col. 1. 20, 21. 2 Cor. 5. 18, 20.

LI. *What is that Impunity that belongs to a justified Sinner?*

a. That whereby he is secured from the Charge and Punishment of the Law, or of any one justly by or under it. Rom. 8. 1, 33. Jer. 31. 33, 34, 35. Heb. 8. 12. & 10. 17, 18.

LII. *Is not God displeased with the Sins of the justified?*

a. God is never pleased with the natural State of a Sinner, or with the Sins of the best men; if he were, Christ should not have died to destroy their Sins and save them from them, but their Persons are always pleasing in his sight through Christ. *Isa. 53. 6, 7, 8. Psal. 89. 30, 31, 32, 33. 2 Sam. 11. 27. Deut. 1. 37. & 4. 21. Job. 5. 24.*

LIII. *Doth he not then punish them for their Sins?*

a. He cannot in Justice punish Sin to the full Satisfaction of his Justice in Christ, and to a full or partial Satisfaction in them; if he could, either Christ or believers must suffer unjustly and in vain. *Mat. 20. 28. Rom. 8. 33. Job. 33. 24. Heb. 10. 17. Mic. 7. 19.*

LIV. *Wherefore doth God chastize or afflict justified ones?*

a. For the Tryal of their Faith, and as a means to purge out sin because he hates it in his dearest Children, though he hate not them for it. *Jam. 1. 3. Heb. 12. 6, 7, 8. Job. 5. 17. Pro. 3. 11.*

LV. *Doth not God see Sin in his People?*

a. Seeing is ascribed to God in diverse respects; In respect of his Omniscieny he doth; thus he sees all the Sins and the least motions and affections tending thereto; but in respect of his Eye of Justice, so as to mark Iniquity, or mark out the Sinner to vindictive Punishment, thus he sees not Sin in justified ones. *Jer. 12. 3. Pro. 5. 21. Zech. 4. 10. 2 Chron. 16. 9. Psal. 130. 3. Psal. 51. 9. Num. 23. 21.*

LVI. *What is the difference betwixt Chastizement and Punishment?*

a. Chastizement proceeds from a Fatherly Affection, and belongs to the Grace of Adoption, is designed

designed and managed for the greatest advantage of the sufferer; but a Punishment proceeds from unsatisfied and revenging Justice, designed for and managed to the destruction of the Sinner. *Heb.* 12. 6, 7, 10. 11. *Isa.* 54. 8, 9, 10. & 27. 4. *Jer.* 21. 5, 12. *Rom.* 5. ult. & 6. 23. *Mic.* 5. 15. *Nab.* 1. 2. *Psal.* 149. 7. *Rom.* 2. 6, 8. *Hos.* 11. 9. *Zeph.* 2. 5. *Isa.* 65. 8. *Job.* 5. 21. *Isa.* 13. 6. *Rom.* 3. 16.

LVII. *What is the reason of the frequent complaints of the Saints of Old?*

a. God would have some of his People lie under a great sense of Sin, and his withdrawments, to point out Typically, how great a weight Sin would be to the great Sacrifice that was to bear their Sins in another and higher manner, and much of their complaints was from their strong Temptations and staggering Faith, when reflecting on their Sins they questioned their State and the Rich pardoning mercy of God, besides the veiled State of the Covenant of Grace they were under was a great cause. *Psal.* 43. 2, 3. & 60. 1, 10. & 73. 14, 15, 21, 22, 23, 26. *Psal.* 88. 14, 15, 16. 2 *Cor.* 3. 13, 14.

LVIII. *What is a justified Person to do in case of fall into Sin, and the withdrawment of the Light of Gods Countenance?*

a. He is to believe on him that justifieth the ungodly, whereby he carryeth a deep sense of his Sin and ungodliness, and flyeth to the Rich pardoning Grace of God in Christ, manifesting the true Effects thereof in Confession, Remorse, Reformation, and earnest prayer for the restoring the light of Gods Countenance, and the Sanctification of his heart and Life, not making any thing of this as his Righteousness, or doing it in his own strength. *Psal.* 51. 1, 2, 3, 4, 10.

CHAP. XXXI.

Of Adoption.

Artic. 17. They who through Grace obey the Calling, be justified freely, they be made the Sons of God by Adoption.

Princ. XXXIII.

Adoption is an Act of Gods free Grace, whereby we are Received into the Number, and have a Right to all the Privileges of the Sons of God. Joh, I. 12. 1 Joh. 3. 1. Rom. 8. 7.

Quest. Expl.

I. **W**hat will necessarily follow upon, and flow from the reconciled State of justified ones, and their Impunity?

a. That they are in favour with God, and have the Relation of the Children of God. *Isa. 56. 5, 7. Eph. 2. 17. 18. 19. Gal. 4. 5, 6. Heb. 12. 6.*

II. *What*

II. *What will be a sure Effect of their being in favour with God?*

a. That Gods seeming sharpest Dispensations towards justified ones, are founded in the sweetness of his Love, and dipt in the blood of Christ, in so much that they all conduce to their good, though they know it not sometimes at present. *Col. 1. 24. Rom. 8. 28. Psal. 119. 67, 71, 75, 92. Isa. 54. 11. Hos. 5. 15. 2 Cor. 4. 17. 1 Cor. 3. 21, 22, 23. 1 Thes. 1. 6. 2 Tim. 1. 8. 1 Pet. 5. 9. Job. 5. 23. Isa. 40. 2.*

III. *What is the Relation of Children?*

a. It is the State of Adoption, whereby a justified one is brought into the Honourable Relation, and priviledges of a Child of God. *Gal. 3. 26. Job. 1. 12. Gal. 4. 5, 6. Heb. 12. 9. 1 Job. 3. 1. Eph. 1. 5.*

IV. *What doth Adoption signify in the common Acceptation?*

a. It is when a man takes anothers natural Child into the place, and priviledge of his own Son. *Exo. 2. 9. Act. 7. 21. Heb. 11. 24. Ezek. 16. 6.*

V. *What is Gods Adoption of his Children?*

a. It is Gods gracious Admittance of strangers and Enemies, into a State and relation of Children through Jesus Christ, He becoming their Father in him according to the great Promise of the New Covenant. *Eph. 2. 11, 12, 13. 1 Job. 3. 1. Gal. 4. 5. Eph. 1. 5. Jer. 31. 1, 33. 2 Cor. 6. 16.*

VI. *How may Gods Sons be distinguished?*

a. God hath but one Son by Eternal Generation; Angels and Adam were Sons of God by Creation, justified ones are the Sons of God by Adoption. *Psal. 2. 7. Job. 38. 7. Luke 3. ult. 1 Job. 3. 1.*

VII. *What is to be considered in Adoption?*

a. The Causes, Relation, Subject, Nature, Frame or Disposition, and the Priviledges.

VIII. *What is the first cause of Adoption?*

a. Eternal

a. Eternal Predestination. *Eph. 1. 5. Rom. 8.*

29.

IX. *What is the great End of it?*

a. The Praise and Glory of Gods Grace that shines forth in it. *Ibid.*

X. *What is the Meritorious cause of it?*

a. The Redemption of Jesus Christ, and wherein the Covenant Right to it is founded. *Isa. 53. 10. Gal. 4. 5. Eph. 1. 5.*

XI. *Who is the immediate Efficient of it?*

a. The Holy Ghost being the Spirit of the Father and Son, which takes a justified one into that Relation by Faith. *Gal. 3. 26. Rom. 8. 9, 10.*

XII. *Why do you say a justified one?*

a. Because it's founded in Justification of a Sinner, it's only such an one that is justified and reconcil'd, who can partake of the Grace of Adoption, Adoption being the New Name in the white Stone of Justification. *Eph. 1. 13. Rev. 2. 17. Gal. 4. 5.*

XIII. *Doth the Grace of Adoption consist only in a Relation?*

a. Fatherhood and Sonship is but a Relation, yet there is a Nature and Disposition that is inseparable from it, and is given because of it. *Gal. 4. 6.*

XIV. *Is there a Nature accompanying Spittitual Son ship?*

a. Those that God is pleased to take into the Number of his Children, he gives a Nature suitable thereto. *2 Cor. 5. 17, 18.*

XV. *How come they into this Nature?*

a. By Regeneration, being born of the Spirit. *Joh. 1. 12, 13. & 3. 6.*

XVI. *What is the Child like frame, that attends this New Nature?*

a. An admirable Disposition whereby a Child of God

God carries himself in a due Manner to God as his Father. *Mal.* 1.6.

XVII. *How is a Child of God disposed in a due Manner?*

a. In that through the Spirits Operation he is brought to such a frame, that is in some measure at least. 1. A sensibleness of his Relation, with a Reverential sense of his due distance. 2. An affectionate frame. 3. An Obediential frame. 4. A Teachable frame. 5. A Waiting, watchful, submissive and contented frame. 6. A great tenderness of his Fathers honour and concern, with Gospel mourning for Sin. *Zech.* 12.10. *Isa.* 63.16. *Mic.* 1.6. *Heb.* 12.28. *Gal.* 4.6. *1 Pet.* 1.14. *1 Pet.* 1,17,18. *Heb.* 12.5. *Pro.* 3.11. *Phil.* 4.11. *1 Tim.* 6.8. *Heb.* 13.5. *Isa.* 54.13. *Psal.* 131,2. & 130.1,6.

XVIII. *How doth the Spirit work, in producing this gracious frame of Adoption?*

a. It is his Workmanship as a Comforter, sent from Christ by the Father, and by the Father in the Name of the Son. *Joh.* 14.26. & 15.26.

XIX. *What is the first thing the Comforter doth?*

a. It comes as a Spirit of Truth guiding into all Truth, receiving of Christ's & shewing it comfortably to the Soul, wherein it glorifies Christ in an especial manner. *Joh.* 16.13,14. & 14.26. & 15.26. *Isa.* 54.13. *Joh.* 6.45. *1 Cor.* 2.10.

XX. *What is another eminent fruit of the Spirit in Adoption?*

a. It worketh an Excellent praying frame, and helps Infirmities making Intercession for us. *Zech.* 12.10. *Rom.* 8.16,17.

XXI. *What is the Intercession of the Spirit?*

a. It is that wherein it doth supply us with pleadings at the throne of Grace according to the mind of

of God, and enables us to express them; or with such as are beyond what we can express, uttering them by sighs and groans. *Rom. 8. 26, 27.*

XXII. *What is the difference between the Spirits Intercession, and Christ's Intercession?*

a. The Spirits Intercession is on Earth by way of supply of assistance to our Spirits; Christ's is in Heaven where he presents himself and pleads his Merits to the Father for the acceptance of our Prayers. *Rom. 8. 26, 34. 1 Joh. 2. 2. Heb. 7. 25.*

XXIII. *What Encouragement doth the Spirit give to a Child of God to come with boldness to the Throne of Grace, and Importunity?*

a. The assurance that we have an Interceding, Sympathizing great High Priest in Heaven. *Heb. 4. 14, 15, 16. Rom. 8. 15.*

XXIV. *How doth the Spirit Act further as a Comforter to the Children of God?*

a. In freeing the Soul from a Legal, Slavish, bondage, frame of Spirit, and causing it to Walk in Love, and at Liberty, in the service of Christ, acting from Evangelical Principles, and there from does duties, and mortifies Sin. *Rom. 8. 10, 13, 14, 15, 21. 2 Cor. 3. 17. Gal. 5. 18. Psal. 119. 45. 1 Joh. 4. 18.*

XXV. *What doth the Holy Ghost as a Comforter in respect of our State of Justification and Adoption?*

a. It confirms us by his Witness together with our Spirits, that we are the Children of God. *Rom. 8. 16.*

XXVI. *What is meant by our Spirits?*

a. The Spirit of Faith whereby we are the Sons of God, and have a Spiritual Witness in our selves. *2 Cor. 4. 13. Gal. 3. 26. 1 Joh. 5. 9, 10.*

XXVII. *How hath a Believer a Witness in himself?*

M

a. By

2. By Faith, receiving Christ in an absolute Promise, and realizing it absolutely to his own Soul. 1 *Joh.* 5. 9, 10, 20. *Rom.* 8. 35, 38. & 4. 16. *Gal.* 3. 18. *Heb.* 11. 1.

XXVIII. *How doth the Spirit Witness with our Spirits?*

a. By being an Earnest, and Seal.

XXIX. *How by being an Earnest?*

a. In that the Spirit itself is with us, and in us, beeing the first fruit of our glorious Inheritance. 1 *Joh.* 3. 24. *Rom.* 8. 26. *Eph.* 1. 14. *Rom.* 8. 9, 11.

XXX. *What is the Sealing of the Spirit?*

a. It is the establishing, and confirming our Faith in the free Promise. *2 Cor.* 1. 21, 22. *Eph.* 1. 13. & 4. 20. *2 Pet.* 1. 4.

XXXI. *What are the high Priviledges of the Children of God by Adoption?*

a. The Priviledges are many, and great; some of which are as follow.

1. Their Name is a great Name. 1 *Joh.* 3. 1. *Isa.* 56. 5. *Joh.* 1. 12. *Rev.* 21. 7.

2. Their Dignity of Relation is very great; they being the seed of Christ, God the Father of the Lord Jesus Christ is their Father, and they are born of the Spirit, they are brethren to Jesus Christ. *Isa.* 53. 10. *2 Cor.* 1. 3. *Eph.* 1. 3. *Joh.* 20. 17. *Joh.* 3. 6. *Heb.* 2. 11, 12.

3. They have a glorious Inheritance, and are Co-heirs with Christ. *1 Pet.* 3. 4. *Rom.* 8. 17. *Gal.* 4. 7. *Eph.* 3. 6. *1 Pet.* 3. 7. *Rom.* 4. 13.

4. They have high Offices under Christ, and to him in his Family, a High and Holy Calling. *2 Tim.* 1. 9. *Phil.* 3. 14. *Eph.* 1. 18. *Rev.* 1. 6. *1 Pet.* 2. 5, 6. *Eph.* 2. 6. *Rom.* 8. 37.

5. They have the greatest Attendance even all the Holy Angels. *Heb.* 1. 14. *Psal.* 68. 17. & 104.

4. & 91. 11. & 34. 7. *Act.* 5. 19. *Numb.* 22. 22, 24, 31. *Judg.* 2. 1. 4. & 5. 23. & 6. 11. & 13. 13. *Psal.* 35. 5. 6. *Rev.* 5. 11.

6. They can call God Father with Importunity, boldness, and have access to his Presence as oft as they will, and ask what they will in the Name of Christ. *Isa.* 63. 10. *Joh.* 20. 17. *Rom.* 8. 15. *Gal.* 4. 6. *Isa.* 64. 8. *Mat.* 6. 4, 6, 18. *Heb.* 4. 16. *Joh.* 11. 22. & 14. 13, 14. & 15. 16. & 16. 23. & 15. 7. & 16. 26, 26. *Eph.* 3. 20. *Jam.* 1. 5. 1 *Joh.* 3. 22. & 14. 15. *Rev.* 11. 6. *Joh.* 14. 13. & 15. 16. *Mat.* 7. 7.

XXXII. *What are the Sins against the Spirit?*

a. Either such as are not consistent with a state of Grace, or such as are found sometimes in the Children of God.

XXXII. *What are such as are not consistent with a state of Grace?*

a. Utter Unbelief, or the Blasphemy against the Holy Ghost.

XXXIV. *What is utter Unbelief, as it's a common, and pardonable sin against the Holy Ghost.*

a. It is Peremptorily to give discredit to and resist the voice of the Spirit, in the Ministry of the Word. *Act.* 7. 51. 2 *Tim.* 3. 8. 1 *Joh.* 5. 10. *Luk.* 10. 10, 11, 12.

XXXV. *What is the great Unpardonable Sin against the Holy Ghost?*

a. It is a presumptuous sin against some more than Ordinary illuminations, convictions, and Taste of Gospel Grace, whereby a man doth knowingly and studiously rebel against the Truth, and maliciously persecute it in himself, and others from an universal hatred of it, for it felt. *Mat.* 12. 31, 32. *Heb.* 6. 4, 5. *Job.* 24. 13. *Heb.* 10. 29. *Act.* 13. 41. 1 *Joh.* 5. 16.

XXXIV. Which are the Sins against the Spirit of God, which Gods Children sometimes fall into?

a. They are those that are contrary to the Spirit of Adoption, whereby the Spirit of God, is said to be grieved or quenched, which are Expressions after the manner of men.

XXXV. When is the Spirit of God said to be grieved?

a. When by our frame or carriage, the Holy Spirit withdraws himself in a great measure as a Comforter in the Grace of Adoption. *Eph. 4.30.*

XXXVI. What are the Sins whereby the Holy Spirit is mostly grieved?

a. The prevailing of Unbelief, fainting and murmuring under Chastisements, and returning to a bondage frame of Spirit. *Psal. 98. 40, 41, 42. Psal. 95. 8, 10. Jer. 31. 18. Heb. 12. 5, 6, 7. Job. 5. 17. Pre. 3. 11. Rom. 8. 15. Gal. 3. 1, 3.*

XXXVII. What is Quenching of the Spirit?

a. It is that whereby the fruits of the Spirit are damped, and he damps our comforts and profiting, when we neglect or overwhelm them by too much yielding to worldly cares, security, formality, and lukewarmness. *1 Tim. 4. 14. Luk. 21. 34. Rev. 3. 16, 22.*

CHAP. XXXII.

Of Sanctification.

Artic. 17. *They who are Chosen in Christ, and called according to Gods purpose, by his Spirit working in due Season, they through Grace obey the Calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus Christ, they walk religiously in good Works, and at length by Gods Mercy attain to everlasting Felicity.*

Princ. XXXIV.

Sanctification is a work of Gods free Grace, whereby we are renewed in the whole Man after the Image of God, and are are enabled more and more to die unto

Sin, and live unto Righteousness. 2 Thes.
2.13. Eph.5.23. Rom.6.4. & 8.30.
1 Cor.1.30,13,13. 2 Pet.1.3,4.

Quest. Expl.

I. **W**E have heard of a Sinners State of Favour; What is his glorious Transformation?

a. It is that whereby beholding as in a glass the Glory of the Lord, he is changed into the same Image from Glory to Glory, as by the Spirit of the Lord. 2 Cor.3.18. Rom.8.29. Phil.3.10. Rom.12.2.

II. *Wherein consists this Glorious Transformation?*

a. In Sanctification, and Glorification. 1 Cor.1.30. Act.26.18. Rom.6.22. & 8.30. 1 Cor.13.9,13. 2 Pet.1.3,4.

III. *What doth Sanctification import in the ancient use of the word?*

a. The making a thing holy by Separation from common uses, and the Dedication of it to holy uses. Exod.13.2. & 19.22. & 30.29. Lev.21.8. & 27.14. Deut.5.12. & 15.19. Jer.1.5. Joh.10.36. & 17.19.

IV. *What is Gospel Sanctification?*

a. It is such a separation unto the Lord, whereby the Sinner is not only devoted to him, but by a change of Nature into his Image, is fitted for his use in every good Work to which he was devoted. Ezek.36.26. Eph.2.10. 2 Tim.2.20,21. Rom.9.23. Col.3.10. 2 Pet.1.3,4. Joh.17.17.

V. *How*

V. *How comes a Vile Sinner to be Sanctified?*

a. By the purifying of the blood of Christ, through the mighty Operation of the Spirit of Holyness. 1 Cor. 6. 11. Tit. 2. 14. 1 Joh. 1. 7. Rev. 1. 5. 1 Cor. 1. 30.

VI. *How is the blood of Christ applied unto Sanctification?*

a. In the effectual Application thereof by faith unto the Soul, whereby the Conscience is purged from dead works to serve the living God. Heb. 9. 14. Col. 2. 11, 12, 13. Eph. 2. 1, 5. Tit. 3. 5, 6. Heb. 13. 20, 21. Act. 26. 18. Joh. 1. 16. Joh. 6. 68, 69. Act. 15. 9.

VII. *What Influence hath Faith on Sanctification?*

a. In that it is a receiving Grace of the fullness of Christ in Righteousness and Holyness; and engageth the heart in the greatest Love unto him to Holy and new Obedience. Joh. 1. 16, 17. 2 Cor. 5. 14, 15. Col. 2. 6, 13. Joh. 6. 53, 54, 56, 57. 1 Pet. 1. 8, 9.

VIII. *To which Person of the Holy Trinity is this Work of Sanctification ascribed?*

a. All the three Persons Sanctify in their distinct Order and Manner of working, but it is given more especially to the Holy Ghost, because the Father and Son work by the Spirit, in application of themselves to the Creature. Col. 1. 2, 3, 4. Eph. 2. 3. Heb. 12. 1, 2. 1 Pet. 1. 21, 22, 23. 2 Cor. 7. 1. 2 Thes. 2. 13. 1 Pet. 1. 2. Eph. 5. 26. 1 Thes. 5. 23. Heb. 10. 10, 14. Rom. 15. 16. Jud. 1. Joh. 16. 14.

IX. *How is Christ made Sanctification to us?*

a. As we are Created and Sanctified in him, He being the second Adam, the Image of God is perfectly restored in him, He being the root and living Founrain of Holiness, from whom all that are redeemed

ed by him are supplied in their time and measure.
Heb.2.11. Eph.1.1. & 2.10. 1 Cor.1.2. Job.15.5.
1 Cor.1.30.

X. *What degree of Holyness have we in Christ Jesus?*

a. As perfect Original Holyness as we had sinfulness in the first *Adam*, but that which we receive from him whilst we are here is but in part, according to the measure he is pleased to distribute to every one in which they are growing till they shall come to the perfect Man, the measure of the fulness of Christ. *Luke.1.35,75. Heb.7.26. & 2.11. Col.1.19. & 2.9. Eph.4.7,13. 1 Pet.5.10. 2 Pet.3.18. 2 Cor.12.7,8. Rom.8.23.*

XI. *What are the Parts of Sanctification?*

a. Mortification, and Vivification. *1 Cor.5.7. Rom.6.3,11. & 8.13,14. 2 Pet.1.4. Rom.6.18,19, 20.*

XII. *What is Mortification?*

a. It is a Death unto Sin and the Law through the body of Christ, or a putting off the old Man by a Plantation into a likeness unto his death. *Rom.6.6. & 7.4. Rom.8.10,13. Col.2.12. & 3.5,8,9. Eph.4.22. Rom.6.4,5,6,7. Gal.6.14. 1 Pet.4.1. 2 Cor.7.1.*

XIII. *What is Vivification?*

a. It is our living unto God through Jesus Christ and putting on the New-man, by a Plantation into the likeness of his Resurrection, *Rom.6.4,5,8,9,11, 13. & 8.10,11. & 14.8. Heb.12.1,2. 1 Pet.4.1. Eph.4.22,23,24. Col.3.9,10. Gal.6.14. 2 Cor.7.1. Gal.2.19,20. 2 Cor.5.15.*

XIV. *What is the immediate Subject of Sanctification?*

a. As

a. As a meer Sinner is the immediate Subject of imputed Righteousness in Justification: So a meer Sinner is the immediate Subject of Sanctification. 1 Cor. 6. 11, 20. 1 Thes. 5. 23. Col. 3. 10. Tit. 3. 3, 4. 1 Tim. 1. 15, 16.

XV. *How doe Justification and Sanctification differ?*

a. Justification is an Act of Grace, Sanctification a work of Grace, Justification is by a righteousness without us, Sanctification by Holyness wrought in us; Justification proceeds as a Cause, Sanctification follows in nature as an Effect; Justification is perfect at once, Sanctification is perfecting by degrees. 1 Cor. 6. 11. Rom. 5. 6. Ezek. 36. 27. Rom. 3. 24. & 6. 6. 2 Cor. 7. 1. Phil. 3. 8, 9, 10, 11. Tit. 3. 3, 4.

XVI. *Are not Believers perfect as to Sanctification in this Life?*

a. Their Sanctification is perfect as to kind, but not as to degrees; there is Sin and imperfection still remaining in them in this Life. Phil. 3. 10, 15. 1 Joh. 1. 8. Mat. 5. 48. 1 Pet. 3. 18.

XVII. *What necessarily follows from hence?*

a. A continual Spiritual Combate, or Conflict whereby the flesh lusteth against the Spirit and the Spirit against the Flesh, being contrary one to another. Rom. 7. 18, 19, 21. Gal. 5. 17.

XVIII. *How far is a Sinner Sanctified through Grace?*

a. Throughout in Soul, Body, and Spirit. 1 Thes. 5. 23.

XIX. *What is the Sanctification of the Understanding?*

a. It is the renewing it in the knowledge of Christ, purging the Conscience from dead Works. 1 Cor. 2. 13, 14. Act. 26. 18. 2 Cor. 4. 2, 4. & 3. 14. Eph. 1. 18. Col. 1. 9, 10. Joh. 17. 3, 6.

XX. *What is the Sanctification of the Will?*

a. It is that gracious Transformation whereby the Will of a Sinner is subdued to Christ, and he is freely enclined to close with God through Christ as the chiefest Good, and to submit to all the Will of God, secret and revealed in doing and suffering. *Psal.* 110. 3. & 73. 24, 25. *Mat.* 22. 37. *Act.* 13. 22.

XXI. *What is the Sanctification of the Affections?*

a. That whereby a Man is Zealously affected against Sin, from a true Principle of Love to God and his glory in Christ, and becomes fervent in Spirit serving the Lord. *Gal.* 5. 24. *Col.* 3. 2. *Rom.* 12. 10, 11. *Tit.* 2. 14. *Rev.* 3. 19. *Numb.* 25. 11, 13. *Jam.* 5. 16. *1 Pet.* 4. 8, 22. *Col.* 4. 1. 3. *Joh.* 11. 33. *1 Pet.* 1. 22.

XXII. *What is the Sanctification of the Body?*

a. That whereby the Members of the Body, are yielded up as Servants unto Christ by running the ways of his Commandments, and walking in the Spirit. *Rom.* 6. 13, 19. *1 Thes.* 5. 23. *Phil.* 2. 15. *Prov.* 31. 26. *Math.* 12. 35. *1 Cor.* 6. 15, 17. *Col.* 3. 5.

C H A P. XXXIII.

*Of Benefits flowing from
Justification, &c.*

Princ. XXXV.

The Benefits which in this Life accompany or flow from Justification, Adoption, and Sanctification, are Assurance of Gods Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein unto the End. Rom. 5.1.5. Pro.4.18. 1 Job.5.13.

Quest. Expl.

Of Assurance.

I. **I**S there any such thing as Assurance of Salvation?

a. Though Hypocrites have their Presumptuous and false hopes, yet such as truly believe in the Lord Jesus, Love and Obey him, may in this Life be certainly assured that they are in an Estate

of Grace, and may rejoyce in the hope of the glory of God, of which hope they shall never be ashamed. *Joh.* 8. 13, 14. *Mic.* 3. 11. *Deut.* 29. 19. *Mat* 7. 22. *Acts* 26. 6, 7. *1 John* 2. 3. & 5. 13. *Rom.* 5. 2, 5. *Heb.* 11. 13, 14.

II. *But is this Assurance any more then a bare conjectural, probable Perswasion.*

a. It is not a probable Perswasion, grounded upon a fallible hope, But an Infallible Assurance of Faith founded upon the Divine Truth of the promises of Salvation, Inward Evidences, and the Testimony of the spirit of Adoption. *Heb.* 6. 11. 17, 18, 19. *1 Pet.* 1. 4, 5, 6, 10, 11. *2 Cor.* 1. 12. *Rom.* 8. 15. *Eph.* 3. 12. *1 Joh.* 3. 16, 19, 24.

III. *What is Assurance?*

a. It is a certainty of perswasion of the Truth of something I am informed of, or acquainted with. *Rom.* 14. 5, 14. & 15, 14. *2 Tim.* 1. 5.

IV. *From whence doth such Certainty arise?*

a. From some visible immediate Object presented to our selves, by sense or natural Reason, and so it's called our own knowledge; or else it arises immediately upon the Authority of another, and is called Faith, in distinction from that of his own knowledg. *Heb.* 11. 1.

V. *Which is the most certain, and unerring Perswasion?*

a. In natural and humane things, the first carry the most infalliable Assurance; in Spiritual things, the latter, because they are Invisible and revealed: the Evidence of which depends upon the Truth and Authority of him that cannot lye. *1 Cor.* 1. 18, 19, 20. and 2. 4, 5, 6, 7, 8, 9, 10 *Tit.* 1. 2.

VI. *Whence ariseth Infallibility of Assurance?*

a. Only from Infallible evidence, which is divine Testimony, whence the demonstration of the Spirit

is more infallible then all that arises from sense or reason. 1 Cor. 2. 4. Rom. 3. 4. Prov. 30. 6 1. Job. 5. 10. Num. 23. 19. 1 Sam. 15. 29. Heb. 6. 18.

VII. *Doth not the Infallible Assurance of a true Believer arise from his sense and experience?*

a. A Believer hath Spiritual Sense and Reason, and may take encouragements or discouragements therefrom, because the Tree is known by its Fruit; But it is not infallible, because he may be deceived in his Fruit; for good Trees have condemned their Fruit for being all naught, and evil Trees have judged their Fruit good. Psal. 38. 3, 4, 5, 6, 7. 2 King. 10. 16, 31.

VIII. *Why are not a Believers Fruits infallible grounds of Assurance of his State?*

a. Because he sees many Hypocrites have them according to all he finds in his own performance, as far as he; likewise from the nature of true Faith and a regenerate State, he sees much more reason to condemn his Duties as sinfull then otherwise, He sees the deceitfulness of his heart so much that he cannot quit himself of Hypocrisy, wherein he is apt to be confirmed from his frequent backslidings, and falling into Sin of Omission or Commission and sometimes at a rare above ordinary Infirmary. Pro. 14. 25. Jer. 17. 9. Hos. 7. 16. Heb. 3. 13. Rom. 7. 14, 18.

IX. *May a Man then assure himself of Salvation that lives altogether in Sin of Omission or Commission, or for the most part soe?*

a. No, for it is an unalterable Truth, that a good Tree brings forth good Fruit more or less, and an evil Tree nothing but evil Fruit; but the difficulty in a Child of God lies in discerning his Fruit, so as to distinguish himself thereby infallibly from an Hypocrite. Mat. 3. 10. and 7. 17, 18, 19. and 12. 33. Luk. 3. 9. and 6. 43. 44. Tit. 2. 11, 12.

X. *Wherein lies the great difficulty of discerning our selves from sensible Fruits especially?*

a. In that on the best Trees there is so much evil Fruit from remaining corrupt nature, from whence a Child of God is apt to pass a Judgment on himself, and from the times of Temptation that he falls into wherein he sits altogether in darkness, as to what light of evidence he can see in himself, and from a Two fold gracious principle. 1. To renounce all his best Works, and Dutys in the point of Justification, wherein his State doth consist. 2. That Godly jealousy he is to maintain constantly over his own Heart, least he should put confidence in the Flesh, whence he is alwaies to fear and tremble upon this account. And lastly, because he finds those Assurances are so unconstant, and will not be an Anchor to hold him under the stress of such waves themselves, which he hath experienced. *Psal.* 38. 3, 7. *Rom.* 7. 23, 24. *Psal.* 88. 6. *Isa.* 50. 10. *Phil.* 3. 8, 9. *Psal.* 143. 3, 4. *Phil.* 3. 8, 9. *2 Cor.* 12. 7. and 2. 11. *Psal.* 109. 22, 23, 24. *Job.* 7. 4. *Isa.* 54. 11.

XI. *Are then the sensible experiences of Gods Children of no use as to Assurance?*

a. Abstractly considered, and in themselves they are no more then cyphers, because they are but Creatures and but Creatures Testimony, and therefore not infallible Grounds. *1 John* 5. 9.

XII. *Are they then of no signification in this great businese of Assurance?*

a. Very great, if there be a figure joyned with them and set before them, and not after them, that may give light and weight unto them.

XIII. *What figure is to be set before them?*

a. Faith directly and truly acting on the free grace of God in the Promise, and the free Operation and witness of God by the Spirit, to what we judge to be
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the fruit of the Spirit. 2 Cor. 1. 12. and 12. 8, 9, 10. Rom. 12. 3. Gal. 2. 20. Eph. 2. 5, 8. and 4. 7. & 3. 8. 2 Thess. 2. 16. 1 Tim. 1. 2. and 2 Tim. 1. 2. 2 Tim. 2. 1. 1 Cor. 3. 10. & 15. 10. 2 Cor. 9. 14. 2 Thess. 1. 10. Isa. 38. 3. 17.

XIV. *How come the Saints then to be Infallibly assured?*

a. By taking up with the free, and absolute Promise by a strong Faith, giving Glory to God for his unspeakable Gift of Christ, and of all subordinate Gifts and Graces in and thro him. Gal. 2. 20. Rom 4. 20, 21, 24. 2 Cor. 9. 15. Eph. 1. 3. 2 Sam. 23. 5. Job. 19. 25.

XV. *Wherein lies the Infallibility of the Faith of Assurance?*

a. Not in any thing seen or felt in our selves, but from what Faith finds in God thro' Christ receiving his Testimony, who is sufficient, unchangable, true, faithfull, and gracious. Rom. 4. 4, 22. 1 Pet. 1. 5. Mal. 3. 6. Tit. 1. 2. 1. Job. 2. 27. Psal. 116. 7, 8.

XVI. *What further makes a great figure in the Grace of Assurance, so as to make sensible evidences to speak to our comfort?*

a. The glorious revelation and witness of the Spirit; whereby it shines in it self, and in the abundant Grace of the Gospel, and whereby we see the things that are freely given unto us of God. 2 Cor. 2. 9, 12. Rom. 8. 16. 1 Joh. 3. 24. Psal. 35. 3. & 94. 19. 1 Pet. 1. 3, 4. 1 Cor. 2. 12, 15. 1 Joh. 4. 13. & 2. 27. Eph. 3. 16, 17, 18, 19.

XVII. *What use have these sensible Evidences when they shin not so much by the Light of Gospel Grace in believing?*

a. They serve for some stay to aweake staggering Faith. Isa. 38. 3. Joh. 20. 27, 28.

18. Of

XVIII. *Of what use are sensible experiences further?*

a. As they are probable and conjectural grounds of persuasion to our selves where there is little and weak Faith : So they are the best grounds of persuasion (tho' not infallible) that we can give unto others (in the light of love) to judge of our spiritual Estate by, being seen in a manifest profession and conversation *Mat. 5. 15, 16. & L. 16, 17, 20. Psal. 66. 16. Jam. 2. 14, 16, 17, 18. 1 Pet. 3. 15.*

XIX. *Doth an infallible Assurance belong to the Essence of true Faith?*

a. All true Faith, so far as it is thus taking up upon an infallible ground layeth hold on that object which never can nor will deceive him, and so far the least Faith, if true, is infallible in respect of the object it closes with. *Tit. 1. 2. Heb. 11. 1.*

XX. *But I mean by infallible Assurance, a full Assurance of Faith, that hath no doubting mixed with it in its Acting, which is of the Subject.*

a. We must distinguish between a Persuasion, and such a Persuasion as is full. That all Faith, hath a persuasion in it according to the measure of evidence it doth receive ; that some Mens Faith at some times doth not take in all evidence that it should, is manifest ; and therefore is so far weak as it wants Evidence, or Labours under apprehended Grounds of doubting. *Mat. 14. 31. & 21. 21. Mar. 11. 23. Joh. 10. 24.*

XXI. *Is there such a full Assurance as hath no doubting in the World mixed with it upon no Accounts?*

a. It is possible there may be such a Faith in this Life ; but if there be, it is not unalterable as to its degree, and as it wanteth of a perfection in degree, its mingled with doubting and unbelief, and is
not

not so full assurance as it should be. *Rom.* 4. 20, 21. *Psal.* 42. 11. *Act.* 10. 17. & 11. 12. *Mat.* 28. 17. *Heb.* 6. 11. & 10. 22. *Col.* 2. 2. *1 Thes.* 1. 5. *Act.* 2. 26. *Mat.* 14. 29, 31.

XXII. *Full Assurance is not of the Essence of true Faith is it?*

a. A true persuasion is of the Essence of true Faith; but the highest degree of Assurance is no more essential, then it is essential to a Man to be grown to the highest Stature. *Eph.* 4. 15. *1 Pet.* 2. 2. *2 Pet.* 3. 18.

XXIII. *Is doubting of the Essence of true Faith?*

a. It is contrary to it, and of the Nature of Unbelief, because it questions and staggers at the Promise, or something in it, it is always reprov'd, and dishonours God instead of giving Glory to him. *Mat.* 6. 30. & 8. 26. & 14. 31. & 16. 16, 18. *Luk.* 12. 28. *Rom.* 4. 20.

XXIV. *What other reason is there, that full Assurance is not of the Essence of true Faith?*

a. Because that tho' all full Assurance of a Mans state and Salvation, principally lies in believing and depends upon Faith, yet, full Assurance is made up of assurance of Faith, and spiritual sense and feeling together. i. e. it is made up of Faith and experience. *3 Tim.* 1. 12. & 4. 7, 8.

XXV. *Is it the full assurance of a Mans good Estate already attained, that, which a Sinner is called at first to believe?*

a. No, but he is called to believe confidently, and steadfastly on the Name of the Lord Jesus Christ, as he is offered in the Grace of the Promise, whereby he enters into that Estate, which is an Assurance of Acceptance, tho' not that he is accepted already, of reception, tho' not that he is already received. *Eph.* 3. 12. *Joh.* 6. 37. *Mar.* 11. 23. *Mat.* 21. 11. *Jam.*

1. 6, 7. 1 Tim. 2. 8. 1 Thess. 1. 5. Joh. 4. 39. 42.

XXVI. *Doth not this Doctrine breed Presumption?*

a. There is no Truth, but may be abused and perverted by a carnal Mind; but it is not presumption confidently to receive the very Grace of God in the Promise, it cannot be received in vain, and it's obedience to the very Command of Christ. 1 Joh. 3. 23.

1 Thess. 2. 13. 1 Cor. 15. 10. 2 Cor. 6. 1, 2.

XXVII. *What is the reason that many that truly beleive, say, they have not Assurance?*

a. If they truly beleive according to the Gospel, they are so persuaded of the Grace of Christ, as to rest and stay in some measure upon it, that tho' they see nothing in themselves, which is Assurance of Faith, for no Man will continue to rest upon that he cannot beleive, or hath any ground to rest upon. Isa. 63. 14, Psal. 27. 13. & 25. 2. & 34. 21. & 52. 8. 1 Cor. 1. 9.

XXVIII. *What is the Assurance that they seem then to want?*

a. It is an Assurance arising from spiritual sense and feeling of such effects of the Grace of God in them, as Gifts and enlargements in Duty, which they would measure their State by, rather than Poverty of Spirit, hungering, and thirsting after Christ, and living wholly upon him, which is the very nature of Faith; and some do so depend on their Dutys as certain visible evidences, that they are alwaies in doubts and never are assured. 1 Cor. 1. 9. 2 Cor. 5. 7. & 10. 12. Mat. 5. 3, 6. Isa. 55. 1. Rev. 2. 9.

XXIX. *What is the Remedy for those that thus labour and sit in Darknes, as to comfort, upon this account?*

a. They are to know better the nature of the life of Faith, and take up more entire comfort to themselves therein, beleiving in hope against hope. Isa. 50. 10. Psal. 42. 11. Job. 13. 15, 16. Rom. 4. 17, 18.

30. They

XXX. *They that attain to the highest degrees of Assurance of their State, both from Faith and Spiritual feeling, from the examination of their Faith, and the reflex act of their Soul, upon the fruits thereof have they this Assurance constantly and at all times?*

a. No, True Believers that have attained it may have both their Faith and experiences divers ways shaken, diminished, and intermitted by Sin, temptation of Satan, afflicting, trying providences, or God with drawing the light of his countenance. *Cant. 5. 2, 3, 6. & 3. 1. Psal. 51. 8, 12, 13. Eph. 4. 30. Psal. 77. 2, 12. & 88. Psa. 50. 10. Mic. 7. 7, 8, 9.*

XXXI. *Are Believers to rest themselves satisfied in a doubting condition, with weak and lower degrees of Faith or the Fruits thereof?*

a. No, They are to strive after a more lively and chearful acts of Faith, and stir up the Grace of God that is in them, praying in the Spirit for more of the Spirit of Adoption in all Gospel means and fuller measure of Assurance, doubting being a great Sin. *2 Pet. 1. 2. 1 Tim. 2. 8 Heb. 4. 16. & 10. 22. Job. 13. 15, 16. Psal. 42. 11. 2 Pet. 3. 1. Heb. 6. 11. 12.*

Of Peace of Conscience.

I **W**HAT is Peace of Conscience?

a. It is the Tranquility of the Mind of Man, duly enlightned comparing it self a right with the Law of God. *Act. 23. 1. 1 Pet. 3. 21. Gal. 5. 21. 22. 24. 25.*

II. *From whence flows this excellling temper of Mind?*

a. From God the Father, Son, and Holy Ghost. *Eph. 1. 2. 2 Cor. 13. 14.*

3. *How*

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III. *How from God the Father?*

a. As from the God of Love and Peace that brought the Lord Jesus from the Dead, and giveth Peace thro' him. *Rom.* 15. 33. & 16. 20. *2 Cor.* 13. 11. *Phil.* 4. 9. *1 Theff.* 5. 23. *H.b.* 13. 20. *2 Theff.* 3. 16.

IV. *How from the Son?*

a. As being our Peace by the Blood of his Cross, and Preaching Peace. *Eph.* 2. 14, 15. & 6. 15. *1 Cor.* 1. 3. *2 Cor.* 1. 2. *Col.* 1. 2. *2 Theff.* 1. 2. *1 Tim.* 1. 2. *2 Tim.* 1. 2.

V. *How doth it come from the Holy Ghost?*

a. As a Comforter shedding abroad the love of God in the heart, and sprinkling the conscience with blood of Christ. *Col.* 3. 15. *Joh.* 14. & 16. 14, 15, 26. *Rom.* 5. 5. *1 Pet.* 1. 2. *Heb.* 12. 24. & 13. 20. & 9. 14 & 10. 2. *1 Cor.* 2. 12.

VI. *What is the Act of the mind and conscience in this Peace?*

a. It is when sitting in Judgment upon a Mans self or Actions, it doth justly absolve and acquit from an Accusation and condemnation. *Rom.* 2. 15. & 8. 1. 34. *Pro.* 20. 27. *Rom.* 9. 1. *2 Tim.* 1. 3. *Act.* 24. 16. *1 Cor.* 10. 29. *2 Cor.* 1. 12.

VII. *How doth the Mind and conscience acquit a Man from Guilt in respect of a Mans State, or condemnation from the Law upon the account of Sin committed?*

a. By Faith on the Grace of Justification, and Application of the imputed righteousness of Christ, whereby guilt is taken off. *Rom.* 3. 24, 25. & 5. 9. *Heb.* 9. 12, 14, 22. & 10. 2, 3, 22. *1 Tim.* 3. 9. *Act.* 15, 2. *Rom.* 8. 1, 33, 34. *Col.* 3. 15. *Isa.* 53. 5. *2 Theff.* 3. 16.

VIII. *How doth conscience excuse or acquit as to particular Actions charged for Sin?*

a. Either by justifying the Fact as not Sin, but good

Of Joy in the Holy Ghost. 261

good, or if it be found Sin, by laying hold of pardon thro' the Blood of Christ.

Rom. 9.1. *1 Pet.* 2.19. *2 Cor.* 1.12. *2 Tim.* 1.3. *Act.* 23.1. *Heb.* 13.18. *1 Pet.* 3.15, 16. *1 Cor.* 4.4. *Job.* 16.17, 19. *1 Job.* 1.6, 7. & 2.1. *Psal.* 51.7, 8.

IX. *What Conscience is a peaceable Conscience opposed unto?*

a. To a blind and seared, or to a guilty and accusing Conscience, justly called Evil. *Luk.* 11.21. *Heb.* 10.22, 23. *Tit.* 1.15. *1 Tim.* 4.2. *1 Cor.* 8.7, 10, 12. *Job.* 8.8. *Rom.* 2.15. *1 Job.* 2.20

X. *What necessarily follows upon Assurance of God's Love, and Peace of Conscience?*

a. Joy in the Holy Ghost, and walking in the comforts thereof, from enlargement of Heart, in the believing deep sense of the rich Grace of God, and endearing love of Christ, carrying him forth to the truest Alacrity and the highest Activity in Gods service, the chearfullest bearing of afflictions, and greatest admiration and Songs of Praise to the Glory of God in Christ. *Psa.* 51.8. *Isa.* 56.7. & 61.10 & 5.11. & 35.9. *Psal.* 149.2, 5. *Act.* 9.31. *Rom.* 14.17. & 15.13. *Gal.* 5.22. *Phil.* 1.4, 25. *1 Thess.* 1.6. *Heb.* 12.1, 2. *1 Pet.* 1.8. *Heb.* 10.34. *Rom.* 5.2, 3. *1 Thess.* 5.16. *1 Pet.* 1.6, 8 & 4.13. *Psal.* 33.1. & 77.12. *Zech.* 10.7. *Phil.* 3.13. & 4.4. *Psal.* 119.32. *Job.* 16.22. *Act.* 20.24. *Pro.* 3.17. *Psal.* 16.9. & 21.6. & 32.11. & 104.34. *Psa.* 25.9. & 12.3. *Mat.* 5.12.

XI. *What is it that apparently accompanys and flows from such an Estate?*

a. Great fruitfulness and growth in Grace. *Psal.* 92.12. *Pro.* 4.18. *Isa.* 40.29, 30, 31. *1 Pet.* 2.2. *2 Pet.* 3.18. *2 Thess.* 1.3. *2 Cor.* 4.16. *Job.* 17.9.

XII. *From whence comes this Fruitfullness and Growth?*

a. From God's teaching thro' his Grace, the Root Christ

Christ Jesus, and our being in Him by the Spirit and Faith, receiving of his fulness. *Isa. 58. 8. Joh. 1. 12. 3. Heb. 12. 10. Joh. 15. 5, 8. Joh. 1. 16. Eph. 3. 16, 17, 18, 19, 20.*

XIII. *What are the cherishing Means of growth in Grace?*

a. The Word, Prayer, Sacraments, and all Ordinances in the Church of Christ. *1 Pet. 2. 2. Psal. 55. 10, 11. Eph. 4. 12, 13. Psal. 92. 12. 2 Pet. 3. 18. Act. 9. 31. Eph. 2. 21, 22.*

XIV. *What Gospel duty is a Christian especially to be found in, that is in Christ by Faith?*

a. To seek after all those means that Christ hath ordained for his Edification and growth in Grace, by joyning himself to a stated Church Communion, and continuing stedfastly therein. *Act. 2. 41, 42, 46. Act. 11. 23, 26. 1 Joh. 1. 3.*

Of Perseverance.

I. **WHAT** is Persevering in Grace?

a. It is continuing and holding out unto the end. *Heb. 3. 6, 14. and 4. 14. and 10. 23. & 10. 23. Joh. 2. 3. Joh. 8. 31. & 15. 9. Act. 13. 43. & 14. 22. Col. 1. 23. 1 Joh. 2. 19.*

II. *May not true Believers fall into Sin and loose their Estate in Grace?*

a. They may thro' the Temptations of Satan and the World, the prevalency of corruption, the neglect of their Watch, and the means of Grace, fall into grievous Sins: whereby they may loose their comforts and the Light of God's countenance, walking in ways manifestly displeasing unto Him, their Hearts may be hardened, and temporal calamity fall upon them; but cannot loose their Estate in Grace. *Mat.*

26.70,71,74,75. *Psal.* 51.8,14. *Isa.* 64.5. *Eph.* 4.30.
2 *Sam.* 12.14. *Gen.* 9.21.

III. *Can they not totally fall away?*

a. They whom God hath elected and accepted in the Beloved, effectually called, justified, and sanctified by his Spirit, can neither totally nor finally fall away from the state of Grace; but shall certainly persevere therein unto the end, and be certainly saved. *Jer.* 32.40. 1 *Pet.* 1.5. 2 *Pet.* 1.10. *Phil.* 1.6. 1 *Joh.* 2.19. *Joh.* 10.28,29.

IV. *Is not the State of Believers, a State of Trial for Eternity, undecided here and depending on their Perseverance?*

a. No, It is a certain state for Eternity, and their Perseverance depends on their State, not their State upon their Perseverance. *Joh.* 10.28,29.

V. *Doth not their Perseverance depend on their free-will? If not, what doth it depend upon and is secured by?*

a. The Perseverance of the Saints depends not on their Free-will, but upon the Immutability of the Decree of Election, the free and unchangable love of God the Father, upon the Efficacy of the Merit and Intercession of Christ, the Abiding of the Spirit, and the Seed of God within them, and the nature of the Covenant of Grace; from all which ariseth also the certainty and infallibility thereof. 2 *Tim.* 2.18,19. *Jer.* 31.3,33,34. *Ezek.* 36.27. *Jer.* 32.40. *Joh.* 10.28,29. & 4.14. 1 *Joh.* 3.9. *Heb.* 9.12,13,14,15. & 10.10,11. *Luk.* 12.32. 1 *Joh.* 2.27. & 5.13. *Mat.* 7.24,25. 2 *Pet.* 1.10. *Rom.* 8.28,29.

C H A P. XXXIV.

Of Glorification.

Princ. XXXVI.

The Souls of Beleivers shall at their Death be made perfect in Holyness, and do immediately pass into Glory, and their Bodies being still united to Christ, do rest in their graves till the Resurrection. Isa. 57. 1. Heb. 12. 23. Eccles. 12. 7. Phil. 3. 20, 21. 2 Cor. 5. 1. Phi. 1. 23. Luk. 23. 43. 1 Theff. 4. 14. Job. 19. 26. 27.

At the Resurrection Beleivers being raised up into Glory, shall be openly acknowledged and acquitted in the day of Judgment, and be made perfectly blessed in the full enjoyment of God unto all Eternity. 2 Cor. 5. 1, 6, 8. 1 Cor. 15. 43. Mat. 25. 23. Mat. 10. 32. 1 Joh. 3. 2. 1 Cor. 13. 12. 1 Theff. 4. 17.

Quest. Expl.

I. **W**HAT is Communion in Glory?

a. It is the Enjoyment of God in perfect Holyness and Happeness. 1 Cor. 13. 10. Eph. 4. 12, 13. Psal. 16. 11. Rom. 8. 30. 1 Pet. 1. 4. & 5. 18. Rom. 5. 2. 2 Cor. 3. ult.

2. How

II. *How is Glorification distinguished?*

a. It is of the Soul only, or of Soul and Body together.

III. *What is the Glorification of the Soul of a Believer?*

a. The Soul of a Believer, when it is by Death parted from the Body, it becomes perfect in Holiness, and immediately passeth into Glory. *Isa. 57. 1. Luk. 23. 43. Heb. 12. 23. 2 Cor. 5. 1.*

IV. *What becomes of the Bodies of Believers?*

a. They return unto Dust, but still belong to the Union, that the Person of every Believer hath unto Christ, and rest in their Graves till the Resurrection. *Eccles. 12. 7. Rom. 8. 12. 2 Cor. 5. 8.*

V. *What is the Glorification of the whole Man?*

a. When Soul, and Body shall be reunited, and the Body raised by Vertue of Christ their Head, spiritual and incorruptible. *1 Cor. 15. 42. 54.*

VI. *What is the Faith of the Resurrection of the Body grounded upon.*

a. The express Testimonies of the Scriptures, the constant Faith of the Saints, of the Old and New Testament, The Resurrection of Christ, and the Earnest of the Spirit. *Job 19. 25. Matt. 22. 28, 30, 31. Luke 20. 33, 35. Job 5. 28, 29. & 11. 24. Act. 4. 2. Act. 17. 18, 32. & 23. 6. & 24, 15, 21. 1 Cor. 15. 12, 13, 21, 22. 2 Tim. 2. 18. Heb. 6. 2. & 11. 35. Rev. 20. 5, 6. 2 Cor. 5. 4. 5. 1 Thess. 4. 13, 14.*

VII. *When shall the Resurrection of Believers be?*

a. At the Second appearing of Jesus Christ to judge the World, then shall the first Resurrection be. *Rev. 20. 5, 6. 1 Thess. 4. 16.*

VIII. *How shall the living Saints at Christ's appearing be Glorified, who have ran their Course in this World?*

a. They shall be changed into a Resurrection-state, and caught up with the raised Saints, to meet the Lord in the Air. *1 Theff.* 4. 14, 15, 17.

IX. How shall Jesus Christ appear, and come in the Air?

a. Personally in his Body glorified, and in the Glory of his Father, with all his Holy Angels. *Act.* 1. 11. *Col.* 3. 4. *Heb.* 9. 28. *1 Joh.* 2. 18. & 3, 2. *1 Tim.* 6. 14. *2 Tim.* 4. 1. *Tit.* 2. 13. *1 Pet.* 1. 7. *Mat.* 16. 27. & 24. 30. *Mark* 8. 38 & 13. 26.

X. What shall be the great End of Christ's appearing the Second time?

a. A great End shall be to judge the Quick and Dead, and to set up his glorious Kingdom. *2 Tim.* 4. 1. *Rev.* 20. 6. *Act.* 17. 31.

XI. What shall the Judgment of the Saints be?

a. They shall not come under any Accusation of the Devil, or new Tryal, but their very Resurrection to Perfection and Glory, shall be their full Acquittance and Discharge. *Rom.* 8. 33. *Rev.* 20. 1, 2. *Mat.* 25. 6. *Joh.* 5. 28, 29. *2 Theff.* 1. 7, 10.

XII. Wherein shall the Glory of the raised Saints chiefly consist?

a. In being like Christ, in beholding his Face, and being ever with the Lord. *1 Joh.* 3. 2. *Phil.* 3. 20, 21. *Joh.* 17. 24. *1 Theff.* 4. 17. *1 Cor.* 13. 10, 12, *Rev.* 19. 7, 8, 9.

C H A P. XXXV.

Of the Catholick Church.

Assemb. Confes. Chap, 45.

Sect. I.

The Catholick Universal Church which is invisible consists of the whole number of the Elect that have been, or shall be gathered in one under Christ the Head thereof, and is the Spouse, the Body, the Fulness of him that filleth all in all.

L. Cat. Q. LXV. *What special Benefits do the Members of the invisible Church enjoy by Christ?*

A. *They enjoy Union, and Communion with him in Grace and Glory. Joh. 17. 21. 24.*

Quest. Expl.

I. **W**E have heard of Application; what is the Subject of this Application?

a. The Church, the Seed of Christ, being the whole number of the Elect that have been, or shall be gathered in One, under Christ the Head. *Isa. 53. 10. Joh. 17. 2, 6, 9, 19. Act. 20. 28. Eph. 5. 23, 28.*

II. What is the matter of the Church in General?

a. Electd and redeemed Ones.

III. What is the Form of the Church in General?

a. A Covenant-state, Implicite, or Explicite.

IV. What is an Implicite Covenant-state?

a. It's such as the Elect, and the Redeemed have in Christ before their Calling, and such as Infants have in their believing Parents during their Nonage. *Matt. 8. 11. Gal. 3. 8, 28, 29 & 4. 26. 28. Joh. 10. 16. Rom. 9. 11. Act. 2. 38, 39.*

V. What is the Benefit that any have by an Implicite Covenant-state?

a. It is the Foundation of Right, to an explicite Church-state, and external Priviledges. *Gal. 3. 26, 27, 28, 29. & 4. 26, 28.*

VI. What is an explicite Covenant-state?

a. Such as is by actual, and mutual Confæderation, and is either Personal, or Social. *1 Joh. 1. 3. Isa. 56. 5.*

VII. What is a Personal Covenant-state?

a. It is that which is the Secret, singular and express Contract between Christ, and the Soul of a Sinner, who then by his own Fæderal Act he becomes the Lords, and is actually Married to Christ, and is made one of the Mystical Body of Christ. *Rom. 7. 4. Heb. 8. 10, 12. Jer. 31. 31. Heb. 10. 16.*

VIII. What

VIII. *What Part is the Mystical Body of Christ made up of?*

a. The Explicite, Mystical Body of Christ is made up of onely Head, and particular Members in Heaven, and Earth, the organick, and integral Parts. 2 Cor. 5. 16, 17. Eph. 5. 30, 32, 33.

IX. *How comes it to pass, that there is so great a Nearness between Christ, and his Church, the Mystical Body?*

a. It is said to be his Body, Flesh, and Bones, because in respect of the New Nature, they are the Seed of Christ, and taken out of him, as Eve was taken out of Adam in the Type. Isa. 53. 10. 2 Cor. 5. 16, 17. Eph. 5. 30.

X. *In what Sense are they his Seed?*

a. In that they descend from him by a Spiritual Generation, and New-birth. Psal. 22. 30. & 24. 6. Joh. 10. 16. & 17. 20. Psal. 87. 5. 1 Pet. 2. 25. 1 Joh. 5. 1.

XI. *What is the Bond of this Mystical Union.*

a. It is the Spirit of Christ, whereby every particular Member is united to Christ the Head. 1 Cor. 12. 12. Gal. 3. 28. Eph. 1. 10. Eph. 4. 4. 1 Cor. 6. 17. 2 Cor. 11. 2. 1 Cor. 8. 6. Joh. 10. 16. & 11. 52. 1 Cor. 12. 11.

XII. *How comes this Union to be mutual, so as to arise to Marriage Union, and Confederation?*

a. By the Union of the Spirit, and the first uniting Fruit of the Spirit, which is Faith, whereby the Soul is made to restipulate and joyn it self unto the Lord. Eph. 2. 18. & 3. 17. & 4. 4. 5. Gal. 3. 25, 26. Isa. 56. 6.

XIII. *What is the Communion of the Mystical Body of Christ?*

a. It is also in the Spirit whereby they all have a Co-partnership in Jesus Christ, and receive according to their Measure, the Proportion of Grace,

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whereby there is a Sameness of Nature, and Fellowship in the Spirit accordingly, tho' Mystical, and not manifest unto the World. 1 Cor. 1. 9. Phil. 2. 1. Eph. 2. 19. & 3. 6. 2 Cor. 13. 14. Eph. 2. 18, 19, 20, 21, 22. 1 Cor. 12. 11. Phil. 1. 27.

XIV. *What doe you call this Body standing thus in Union, and Communion?*

a. This Body thus standing in an explicate, and expresse, tho' in a Mystical, and invisible Union and Communion, is the General Assembly. or Catholick Church, the Family of Christ, the Body, and Fullness of him, that filleth all in all. Heb. 12. 23. Col. 1. 12. 18, 24. & 2. 17. Eph. 1. 23. & 5. 23, 32. & 3. 6, 1 Cor. 12. 23. 27.

XV. *How is this Catholick Church distinguished?*

a. According to its present State, or standing in Grace or Glory, and its Militant, or Triumphant. Rom. 8. 17, 18. 2 Cor. 3. 17, 18. & 4. 17, 18. 2 Tim. 4. 7, 8. Eph. 3. 15. Heb. 12. 23, 28. Psal. 84. 11.

XVI. *What is the Church Militant?*

a. It is Christ's Body on Earth, made up of those that as Souldiers of Christ, live in a spiritual Conflict between Spirit and Flesh, by reason of Sin and Suffering, and have not yet attained unto perfection. Phil. 3. 12. 14. Rom. 7. 23. 2 Tim. 4. 7. Heb. 10. 32.

XVII. *What further Properties are there of the Militant Church?*

a. Inequality and Obscurity.

XVII. *What is it's Inequality?*

a. That whereby the number is sometimes greater, and sometimes lesser, Mat. 13. 31, 32. Rom. 11. 12. 23. Isa. 1. 8, 9.

XIX. *What is it's Obscurity?*

a. It's Invisibility, being veiled and hidden in this Life as to it's Extent, and the true Members of it, and as such known only to the searcher of Hearts,
many

many not known presently by any Profession, and others that make Profession, being mixed with Tares. 1. *Joh.* 3. 2. *Mat.* 13. 24. 39, 40, 43. *Psal.* 45. 13. 1. *Pet.* 3. 4. *Rev.* 2. 17. & 11. 1.

XX. *How is the Church Militant, as it is mingled with Tares distinguished?*

a. Into several Congregations, more or less pure, according to their Mixture, every of which entire Congregation being a visible Church of Christ *Act.* 7. 38, 39. 1 *Cor.* 5. 1. 4. & 3. 3. 2 *Pet.* 2. 1. *Gal.* 1. 2. *Rev.* 1. 4.

XXI. *How is a Church Visible?*

a. As it is a Congregation and Assembly, manifestly appearing to be so, by Associating themselves together by professed Subjection to the Gospel of Christ. 2 *Cor.* 9. 13.

XXII. *Doth not visible Profession of particular supposed Members of Christ, make a visible Church?*

a. No, for Visibility by Profession in a particular Member of Christ, is not the Visibility of a Church, but of a Member, and only supposeth him to be a Member of the invisible Body of Christ. To see a Member of Christ is one thing, and to see a Church of Christ is another. We cannot see a Church without seeing an Assembly, but we may see a particular Believer without seeing a Church.

XXIII. *But is not a Church Visible in its Members?*

a. It is so, but it must be in Members brought together in a Body. I may see the Hand, or Leg of a Man, but it doth not follow, I see a Man; and therefore, unless I see them conjoined in a Body, I see not a Man. 1 *Cor.* 12. 14, 17, 18, 27.

XXIV. *Is there not a Catholick Church Visible?*

272 *Of the Catholick Church.*

a. No; For, 1. The Catholick Church cannot be seen in one Congregation. 2. Every visible Church hath a visible Confederation; but there's none such that is Catholick. 3. Christ never instituted such a Church, that comprehended, as one visible Church, all visible Churches in it. 4. If he did, he organized it, and if so, made Catholick Officers, which none but the *Papists* will affirm, agreeably to the true Notion of a Catholick visible Church, *viz.* That it must have one Catholick visible Pastor, and other Officers, that hath the same extent of Office Power. Lastly, The Church of the *Jews*, and that of *Jerusalem* were but particular Congregations.

XXV. *Were not the Apostles Catholick Pastors?*

a. What the Apostles had more than ordinary Pastors, it was peculiar to them by an extraordinary Spirit, and Power given them by Christ, and was not continued by Succession to others. *Mat. 16. 16, 17, 18. Act. 1. 8.*

XXVI. *Did not Christ set them in a Catholick visible Church, 1 Cor. 12. 28?*

a. The Church which the Apostle there speaks of, is the Church of *Jerusalem*, where Christ first placed them, with an Apostolick Spirit, and Commission not only to act Officially in that Church, but in all Churches that should spring out of it, and swarm from it. *Mat. 28. 19. Mar. 16. 15. Act. 1. 14, 22, 25, 26. Act. 8. 1, 5. Comp. c. 9. 31. & 15. 3, 4. & 11. 1, 2, 19, 20, 22, 26. Isa. 2. 3. & 61. 9. & 54. 3.*

XXVII. *Was not the Church at Jerusalem a Catholick Church?*

a. No; it was but a particular Church, and treated other Churches, as particular Churches with them, and so did the Apostles. *Act. 2. 47. & 5. 11. & 8. 1. & 11. 26. & 15. 3, 22. 1 Cor. 1. 2. Act. 14. 23. & 13. 1.*

28. *Was*

XXVIII. *Was not the Church of the Jews a Catholick Church?*

a. No; It was a single Congregation, that met together at stated times, at the Tabernacle, or Temple for Communion in God's Ordinances. *Exod. 34. 23, 24.*

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XV. The first part of the book is devoted to a general discussion of the theory of the atom.

St. John's Church

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PART. II.

CHAP. I.

Of Observance.

Artic. 12. *Albeit that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the severity of Gods Judgment, yet are they pleasing, and acceptable to God in Christ, and do spring out necessarily, of a true and lively Faith, insomuch that by them, a lively Faith may be evidently known, as a Tree by its Fruits.*

Quest.

Quest. Expl.

I. **YOU** have shewed what the First Part of Godliness is viz. Faith in God, what is the Second Part, viz. Observance toward God?

a. Observance is a due Performance of what Duty God requires of a Man. *Exod. 34. 11. Dent. 12. 28. 2 Chron. 11. 7. 17. Neh. 1. 5. Mat. 28. 20. Psal. 119. 34. Luk. 1. 6.*

II. *What is a due Performance of Duty?*

a. It is that which is serious and hearty, in true Faith, and love to God thro' Christ, the Spirit working in us to will, and to do, *Psal. 119. 34. Neh. 1. 5. Mat. 22. 37. Eph. 6. 23. Gal. 5. 6. Jam. 2. 17. 18. 22. Joh. 14. 15. 23. Heb. 11. 4. &c. 2 Tim. 1. 7. 1 Pet. 1. 22. 2 Joh. 6. Philip. 2. 13.*

III. *What are good Works?*

a. Whatever we do, that is approved of God, and accepted by him, for nothing is good which God calls not so, and whatever he calls good, he makes good. *Mat. 5. 16. Eph. 2. 10. 1 Tim. 2. 10. Tit. 3. 8. 14. 2 Cor. 10. 18. Rom. 14. 18. & 12. 2. 2 Tim. 2. 15. 2 Cor. 6. 4. Eph. 5. 10. 1 Tim. 2. 3. 1 Tim. 3. 4. 1 Pet. 2. 5. Heb. 12. 28.*

IV. *What is the reason that all good Works follow after Justification?*

a. Because a Man's Person must first be accepted of God, before any of his Works or Qualifications can, which Acceptance is in the Grace of Justification. *Gen. 4. 4. Heb. 11. 4. Mat. 7. 17. &c.*

V. *Why are good Works said to be the Fruit of Faith?*

a. Because

a. Because without true Faith working with our Works, its impossible to do a work pleasing to God. *Jam.* 2. 22. *Heb.* 11. 4. 6. &c. *Rom.* 14. 23. *1 Cor.* 10. 31. *Col.* 3. 17.

VI. *Of what use are a Believers good Works, if he must be justified before he can perform them?*

a. They are useful as evidential Fruits of a true and lively Faith, being duely judged of; Believers by them glorifie God; they are redeemed to them by Christ; they are threin conformed to Christ; they thereby adorn their Profession, and the Gospel of Christ; they thereby do good to all, but especially to the Saints; They stop the mouthes of Adversaries; and manifest their Thankfulness unto God, not inward only, but indeed, and in truth, *Jam.* 2. 17, 18. *Mat.* 7. 16, 17, 18. *Joh.* 15. 8. *Tit.* 2. 14. & 3. 8. *Rom.* 8. 29. *2 Cor.* 3. 18. *Act.* 10. 38. *Phil.* 1. 27. *1 Tim.* 2. 10. *Tit.* 2. 10. *Jam.* 3. 13. *Gal.* 6. 10. *1 Pet.* 3. 16. *Psal.* 116. 12, 13, 14. *Col.* 3. 17. *1 Pet.* 2. 9.

VII. *Are we not justified then by our good Works?*

a. If we cannot do any good Works before we are justified, its as clear as the Sun, that we are not justified by them, for the Righteousness by which we are justified, must go before, and not follow after Justification.

VIII. *Doth Believers good Works belong to the Covenant of Works, or to the Covenant of Grace?*

a. They do belong to the Covenant of Grace, because they have no part in the conditional Part of it, but in the promissory Part only; they are the Fruits of the Redemption of Christ, graciously promised by God, and effectually wrought by the Spirit. *Jer.* 32. 39. *Ezek.* 11. 19. & 36. 26, 27. *Heb.* 8. 10. & 10. 16. *2 Cor.* 7. 1.

IX. *Is not our imperfect Obedience, especially that of Faith, and Repentance, the conditional Part of the new Covenant?*

a. There neither is, or can be any imperfect condition of a Covenant constituted by God; because,
 1. All such imperfect Conditions must be morally imperfect, which is sinfully, and so God must constitute a Covenant with the Creature, which is sinful Essentially. 2. All Obedience, which is a Fæderal Condition of such Benefits as we receive through Christ, belongs to Christ alone, and must be the most perfect, *Eph. 1. 3. 2 Cor. 1. 20.* and Gospel Obedience is none of the least Benefits bestowed on us in Christ. 3. If imperfect Obedience be the condition the New Covenant, then it's worse than the Old Covenant; for an imperfect Condition, is worse than a perfect. 4. If the condition of the New Covenant be imperfect Obedience, than the New Covenant is established on the allowed, and continued breach of the Old, for imperfect Obedience is a breach of the Old Covenant, *Gal. 3. 10.* 5. That which belongs only to the Promise, and comes in by the Performance thereof, belongs not to the Condition, but Christian Obedience belongs to the Promise, comes in by the Performance, *Jer. 32. 40. Joh. 11. 25, 26. & 15. 5. Phil. 2. 13.* 6. If Obedience be a Fæderal condition, it's our Righteousness, whether it be perfect or imperfect, and then the Inheritance is of Debt, and by Law, contrary to *Rem. 4. 4, 13.* 7. It must exclude Christ's Obedience, from being our Righteousness in whole, or in part. 8. It would make the New Covenant, a Covenant of Works, Works being the condition, perfect or imperfect, in whole, or in part, contrary to *Joh. 10. 28. & 5. 21. Rom. 6. 22. & 4. 5. & 3. 20, 21. & 9. 31, 32. & 10. 3, 4.*

X. *Is not the Gospel a new Law, seeing it requires Obedience?*

It follows not; For. 1. The Gospel requires no other moral Duty in Substance, than what the Law requires, 1 *Joh.* 2. 7, 8. 2. There is no Law a Believer is under, as a Covenant of Works to be thereby justified, or condemned. 3. That though the Gospel provides for the Salvation of a Sinner, with the Honour of the Law, yet it allows not our Obedience to be a Law-condition, for that would detract from Christ, and its own Glory, *Isa.* 42. 2. 4. The Gospel establissheth the Law, but if it became a new Law, it would Vacate the Old, *Rom.* 3. 31. 5. If the the Gospel were a new Law given, then there was a Law given which could have given Life, but there was no such, *Gal.* 3. 21. 6. If the Gospel be a new Law, it saith, do imperfectly and live, but no Law saith so, this were for a Law to dispense with its own breach, for imperfect Obedience cannot be without mixture of disobedience. 7. The Law and Gospel are specifically distinct, and therefore one cannot be the other without the Destruction of their Nature, the Law brings Wrath, Condemnation, and Death to the Sinner; the Gospel is glad Tydings of Pardon, Life and and Peace, *Rom.* 3. 19. & 4. 14. 15. 2 *Cor.* 3. 7, 9. *Isa.* 52. 7. *Luk.* 4. 18. 8. A Law gives neither Righteousness nor Strength, but expects to find both in the Subject. The Gospel gives both where there is neither, *Rom.* 8. 3. & 5. 17. *Isa.* 45. 24. By these, and many other Arguments it may be evinced abundantly, that the Gospel is not a new Law.

XI. *But is not the Gospel called a Law in Scripture?*

a. The word Law in Scripture is used, either generally, for any thing of the Revelation of Gods will,

will, and particularly for any Doctrinal, or Practical Truths contained in the word of God, but when the Spirit of God speaks of Law, and Gospel in their distinct specifick Natures, it neither calls the Law a Gospel, nor the Gospel a Law, but always opposeth the one to the other, See *Rom.* 3. 21. & 4. 13, 14, 15, 16.

XII. Doth not the Gospel contain in it Laws and Commandements?

a. It is one thing to contain, and another, to be the thing contained, a Man may be contained in an house, but a house is not therefore a Man; nor a Man, a House; Money is contained in a Purse, but a Purse is not the Money, nor the Money a Purse.

XIII. How is the Law contained in the Gospel?

a. The Law is as it were contained in the Gospel; Because. 1. Christ is the Sum and Substance of the Gospel, who hath fulfilled the Law, and his Obedience is our Righteousness of Faith, hence the Law is not against the Promise, and though the Law is not of Faith, yet Faith establisheth the Law, *Gal.* 3. 12. 21. *Rom.* 3. 31. 2. All Obedience, and Conformity to the Law is promised, taught, and given by Gospel-Grace, but not on Law terms to be justified by, and so Believers are not under the Law, but under Grace, and Sin against the Law hath not Dominion over them. 3. A Believer is carried forth to the performance of such Obedience, from the highest and noblest Gospel Principles, neither Mercenarily, nor Slavishly, for a Reward, or for fear of Punishment. 4. The repeated Law of *Moses* was delivered by the hand of a Mediator, in whose hands the Administration, and Execution thereof yet remains, *Rom.* 8. 3. *Heb.* 7. 26. *Gal.* 3. 12, 13. *Luk.* 1. 74. *Tit* 2. 11, 12, 14. *1 Cor.* 6. 20. *1 Pet.* 1. 17, 18, 19. *Psal.* 56. 13. *Rom.* 6. 5, 6, 9, 10. *Joh.* 14. 4, 5, 14. & 14, 15.

14. Where-

XIV. *Wherefore is Gospel-Obedience called new Obedience, if the Matter of it be what the Law requires?*

a. The matter of the Law is the perfect Rule of Obedience to all, but yet our Obedience is properly called new Obedience. 1. Because, it's new Covenant Obedience, purchased, promised, and graciously bestowed. 2. It is performed from a restored, and new Life. 3. From new Principles, and for new Ends. 4. It is performed in the Newness of the Spirit, and not in the Oldness of the Letter on Legal terms. *Jer.* 31. 31. *Heb.* 8. 8. 13. *2 Cor.* 5. 17. & 3. 6. *Rom.* 6. 4. & 7. 6. *Joh.* 13. 34.

XV. *Do the Commands of Faith, and Repentance belong to the Law?*

a. All Precepts in their Primary, and Simple Consideration as such belong to the Law, they being a Revelation of the Mind, and Will of God for Duty. 1. If Faith and Repentance be moral Duties, then they are commanded in the Moral Law; but they are moral Duties which may easily be proved, if denied by any. 2. Man under the Law is to be considered in a two-fold State, to which Law Precepts do refer; it's true, Faith in a Redeemer, and Repentance unto Life, were not specified in the first Promulgation of the Law, neither was their need of it in that State of Man, nor of many other moral Precepts, as thou shalt not Kill, Steal, &c. yet here they are fully implied, that if Man do Sin against God, it's his moral Duty to repent; yea, if he find he hath mischieft himself, the Law of Nature requires this moral Duty, that he should seek all ways of recovery, and embrace any probable way offered. 3. According in the now fallen State of Man; the Law of *Moses* is added, because of Transgression (that Sin might be particularly known) with

with a Declaration of pardoning Mercy, and therefore, thereby Faith in a Redeemer, and Repentance were explicitly made Mans Duty. 4. All Commands to Faith and Repentance are entertained as Legal Commands, by every unregenerate Man continuing so. 4. Final Impenitents, and Unbelievers shall be judged at the last day, as disobedient to the Law, condemning all Ungodliness, and Unrighteousness of Men; Unbelief, and Impenitency being such, tho' aggravated by the Nature of the objective Grace of the Gospel which they have rejected. 6. Where thro' Grace, there is Obedience of Faith, and Repentance, neither of them, one or the other are our Righteousness, or Qualification, to make us meet to be justified; but it's Essential to the Nature of both, to renounce themselves under any such Consideration, or else the Faith of such an one that doth not is made void; and the Promise made of no Effect; so that a Believer, though in obeying he conform to the good Rule of the Law, yet he doth it not on the terms of the Law, and in this respect he is not under the Law, but under Grace. *Rom. 4. 13, 14, 15.*

CHAP.

CHAP. II.

Of the Parts of Observance, and how the Law is distinguished.

I. *WHAT are the Parts of Gospel Obedience?*

a. It consists in Conformity, to the Rules of the Moral-Law, or to those of positive Command and Institution.

II. *What are the Rules of the Moral Law?*

a. They are the Rules of Manners, teaching our due Behaviour towards God, and towards Man, all which are to be performed in Obedience unto God.

III. *What are the Duties to be observed towards God?*

a. To know him, love him, and serve him aright, according to his revealed Mind and Will, contained in the Four first Commands, called the first Table.

IV. *What are the Duties required towards Man?*

a. A true Love to our Neighbours, exercised in a due regard, to their Respective Relations, Lives, Chastity, Estates, Good Names; without so much as covetous Practices, or Desires.

V. *Doth the Gospel teach these Duties?*

a. They are all the Commands of Christ in the Gospel, and taught by the Grace of God. *Mat. 22. 37, 38, 39. Tit. 2. 11, 12, 13, 14.*

6. *How*

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VI. *How is the Moral Law further to be considered?*

a. In the first Edition of it, and in its Renovation to the Church, *Rom. 5. 13. Joh. 1. 17. 1 Joh. 2. 7, 8.*

VII. *What was the first Edition of it?*

a. It was its Inscription on the Heart of Man at his first Creation, by God himself, with the solemn Sanction annexed thereto before Mans fall. *Rom. 2. 14, 15. Eccles. 7. 29. Gen. 1. 27. & 2. 17.*

VIII. *What is become of the Original Impression?*

a. It's defaced, and almost blotted out, by Mans breaking of it, Emblematically, and Significantly set forth by *Moses* his breaking the first Tables of Gods own Formation, and Writing. *Gen. 6. 5. Eccles. 7. 29.*

IX. *Doth nothing remain in Man of the first Impression?*

a. Only a small Light of Nature called natural-Conscience, Witnessing to the being of a God, and to some of the Law. *Rom. 2. 14, 15. Tit. 1. 15.*

X. *Is this Light of Nature able to save any Man?*

a. It is so far from that, it is Impossible it should, For. 1. At the best it is but the Law, and that works Wrath to a Sinner; and therefore, far from saving him, *Rom. 4. 13, 14, 15.* 2. This Light hath no more in it than to give the knowledge of Sin, it gives nor shews any way of Salvation to a Sinner, *Rom. 3. 20. & 7. 7, 8.* 3. This Light of Nature in a Sinner provides, nor gives any Satisfaction for Sin, therefore cannot ransom from Sin, and Death. 4. This Light cannot pardon Sin, it being the Law, it can give no Pardon, nor dispence with the least Justice, *Rom. 6. 23. Gal. 3. 10.* 5. This Light being so small and imperfect, it cannot discover all Sin, or shew all Duty. 6. It gives no strength to perform any Duty, or avoid any Sin, *Rom. 8. 3.*

7. It

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7. It never had, nor can have, the least of a Promise of Life for a Sinner, *Rom. 4. 14, 15. 8.* It is manifest that none attained Life since the fall by the Law of Nature, *Rom. 1. 21. Gal. 3. 21. Act. 4. 12. 1 Cor. 2. 14.*

XI. *Is not the Light of Nature Christ within us?*

a. It is a dangerous Principle to assert; for First, Granting it be a gift of Christ, to say that a gift of Christ is Christ, is to make many Christ's; their's as much, or more reason to say Faith is Christ, and Love is Christ, &c. 2. Granting it to be a common work of Christ as God, according to *Joh. 1. 9.* yet to say God, and the work of God are the same is Blasphemous; we may say then the Creature that was made by God, is God, the natural Life given to Man is God, for this Life rational is the Light of the natural Man, this Life was created by Jesus Christ, as God, *Col. 1. 16.* therefore to own this Light as Christ is to Heathenize, *Rom. 1. 19, 21, 22, 23.* 3. The Light within a Man, is not Christ, for it's not God incarnate; it died not for Sin, nor satisfied for it; it rose not from the Dead, nor sits at Gods Right hand. 4. This Doctrine of the Light of Nature being Christ, is the Foundation on which all corrupt Opinions is centred which overthrow the Gospel, as that of universal Grace, universal Redemption, Free-will, and that the Heathen may be saved which never heard of Jesus Christ that died at *Jerusalem*, &c. as were easie to demonstrate.

XII. *What was the Renovation of the Law to the Church?*

a. It was that particular, and solemn Promulgation of the Law to the Church on Mount *Sinai*, in the Hand of a Mediator, *Gal. 3. 9. Exod. 20. Deut. 5.*

XIII. *How was the Law given on Mount Sinai?*

a. More Legally as a Ministration of Death, and more Evangelically with a greater Exhibition of Grace, and Mercy.

14. *When*

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XIV. *When was it more Legally dispensed?*

a. At the first Delivery with a Voice or words, accompanied with all sensible, dreadful, astonishing, and amazing Terrors. *Exod. 19. 22, 24. & 20. 18, 19, 21. Heb. 12. 18, 19.*

XV. *Wherefore was the first renewed, Promulgation in so terrible and solemn a Delivery?*

a. For great Instruction to the Church. 1. That Duty and Sin might be more particularly known, *Rom. 3. 20.* To shew the terrible Aspect the Justice of God the Law-giver hath on Sin, and Sinners, *Rom. 1. 18.* 3. That the Law might appear in its Proper Office-work, or Business that it hath with Sinners, to work Wrath by a Sentence of Condemnation, *Rom. 4. 15. 2 Cor. 3. 9.* 4. To shew how weak the Law is in it's fullest Rigour, and Strenth, and utterly unable to save sinful Man, and that there must be some other way of Salvation given forth, or else he must perish for ever. *Rom. 8. 3. 2 Cor. 3. 7, 9. Exod. 20. 18, 19. Heb. 12. 18, 19.* 5. God did it to prove them, to see how they could bear the Law in its full Terror, and Rigour, and to beat them out of the vain Imaginations (which Men have by Nature) that they may be justified by the Righteousness of the Law, *Exod. 20. 20. Rom. 9. 32. & 10. 3. Exod. 32. 8.* 6. To shew, that tho' that Man had sinned, and Sin was in the World, yet that the Justice of God, and his Indignation against Sin was the same, and that his Law was in full force, and that he would yet exact it to every jot and tittle, *Rom. 3. 9, 19. & 5. 13. Gal. 3. 19. Rom. 7. 12. Mat. 5. 18.* 7. That the killing Nature of the Law in the Letter, as a Ministration of Death being apprehended, by it's appearing in it's judicial Glory, the Ministration of the Spirit in Grace, and imputed Righteousness might shine forth with much more Glory,

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Glory, with Acceptation unto a Believer, 2 Cor. 3. 6, 7, 8, 9, 10, 11.

XVI. *What was the Second Delivery of the Law on Mount Sinai, more Evangelical than the former?*

a. It was after the People had so grossly broken the Law, and *Moses* had broken Gods first Tables, and mediated (as a great Type of Christ the Mediator) for the People; whereupon he is commanded to provide new Tables, and God writes upon them (signifying Gods writing his Law the Second time, on Sinners hearts, according to the Promise of the new Covenant) with a glorious Proclamation of Pardon and Forgiveness, whereby it fully appears, that the Mount *Sinai* Dispensation, was of a Covenant of Grace, whatever it seemed to be to the unbelieving *Jews*, and to all that have *Moses's* vail over their Faces. *Exod.* 32. 18, 11, 19, 30, 31, 32, 34. & 33, 11, 12, 18, 19, 21. & 34. 1. 4, 5, 6, 7, 9. *Deut.* 10. 1.

XVII. *How doth it appear further, that the Law was granted graciously to the Church, in the hand of a Mediator?*

a. In that after so quick, and notorious a Violation, of the Law, Gods wrath was appeased by Mediation, and the same Law re-written by God himself, was no more repeated by the terrible Voice of words, but was put into the hands of *Moses*, the Typical Mediator, with a Proclamation of Grace, and Mercy (*Moses* himself a breaker of the first Tables, being covered in the cleft of a Rock (a lively Type of the Rock Christ Jesus) and is commanded to make an Ark with a Covering Propitiatory, in which the two Tables were to be kept inviolable (as they are in Christ, our Ark and Propitiation the Antitype) and to be therein transferred from Mount *Sinai*, to Mount *Zion*. *Exod.* 33. 22 *Deut.* 10. 2, 3, 4. *Heb.* 12.

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Heb. 12. 21, 23. *Mat.* 5. 17, 18. *Rom.* 10. 4. *Isa.* 42. 21. *Psal.* 85. 10. *Exod.* 34. 6, 7. *Rom.* 3. 24, 25, 31. & 8. 3. *1 Cor.* 1. 30.

XVIII. *Seeing the Law through the Covenant of Grace, and in Christ, belongs unto the Church, what is the Church's Obedience called?*

a. Evangelical Obedience, which is a justified Persons conforming to the Law Rules in Christ Jesus, upon the Obligation of the Promise; the Spirit of Adoption working in him, to will, and to do. *Rom.* 6. 17. & 7. 4, 6. & 8. 5, 16. *2 Cor.* 3. 3, 6, 8. *2 Tim.* 1. 13. *Jer.* 33. *Tit* 2. 11, 12. &c. *Phil.* 2. 13. *Joh.* 14. 23.

XIX. *How stands a Believer affected to the Law of God?*

a. He hath an enlarged Love for it, and delight in it, being reconciled to it in Christ Jesus. *Psal.* 119. 32, 97. 119. 127, 163, 167. *Psal.* 19. 10. *1 Pet.* 2. 5. *1 Joh.* 5. 3. *Heb.* 12. 1. *Phil.* 3. 13, 14. *Isa.* 2. 3.

XX. *How is a Believers Obedience to be farther considered?*

a. As imperfect, compared with the Law, but accepted in the Perfection of Christ's Obedience, as his Person is, *Rom.* 7. 14. *ad fin.* *Col.* 1. 10. *Heb.* 13. 15, 16, 20, 21. *1 Tim.* 2. 3. *1 Joh.* 2. 1, 2. *1 Pet.* 2. 5.

XXI. *What follows from hence, that all the Obedience of the Faithful is imperfect, and comes short of the Righteousness of the Law, and the Glory of God therein?*

a. That their best Works cannot merit a Reward in whole, or in part, or be a Federal Condition of Justification here; nor all their Perfection in Glory, either merit Life, or satisfy for their Imperfection, and Sinfulness of their Duties. *Psal.* 62. 12. *Rom.* 4. 4. *Isa.* 64. 6. *Phil.* 3. 8.

XXII. *What is the Law called as revealed to the Church?*

a. The Law of Moses.

XXIII. *How doth this differ from the Law in its first Edition?*

a. It contains all the Matter, and Form of the Law in the first Edition, both as to Precept and Sanction. But it was in the first Edition delivered to Man in a State of Perfection, and Ability to obey it perfectly, it was on the Mount repeated to fallen Man, labouring under Sin and Inability. 2. In the first Delivery there was no mention of Pardon, or Mercy; neither were it fit there should be but in the Second, and repeated, Mercy and Pardon is Proclaimed with it, inserted in it, and confirmed by the Addition of the Ceremonial Law, which was the Gospel of the Church before Christ's coming. 3. Hence the Law in it's first Delivery was adapted to the perfect State Man was in, but in the second Delivery to the fallen State of Man.

XXIV. *What is Legal Obedience?*

a. That which is performed to the letter of the Law, from a Spirit of Servitude, Slavishly, for Fear of Punishment, or mercenarily for a Reward of works, from natural, or acquired Strength, as a Task in a formal customary manner; neither from the Spirit of Adoption, nor from Faith in Christ. Rom. 8. 15. 2 Cor. 3. 6. Gal. 3. 10, 11. & 2 16, 17. & 4. 25. 31.

XXV. *What doth the Law require, as it was delivered unto the Church, considering Man in a sinful State?*

a. The Law of God remained the same after Mans fall, that it was before, but requires Obedience of Man suitable to his fallen State, and therefore requires Faith in a Redeemer, and Repentance, upon
O Revelation

300 *Of the Parts of Observance, &c.*

Revelation, hope of mercy, and acceptance with God for Sinners, and in Confirmation whereof, as he requires sinful Man to worship him, so he institutes, and appoints such a worship as should exemplify, and hold forth, not only what Man hath deserved by Sin, but how he hath provided an Atonement for Sin, by the Sacrifice, and Blood of Christ.

XXVI. *How is the Moral Law, as it was Evangelically repeated, and delivered to the Church in Mount Sinai to be divided?*

a. Into two Tables, the Four first Precepts teaching the Love of God, and our Duty to him, the six latter teaching the Love of our Neighbour, and our Duty towards him, *Mat. 22. 37. 39.*

XXVII. *Give a brief Account of the particular meaning of each Command of the Law?*

a. For a brief Account of the meaning of each Command, there cannot be a fuller, and clearer given, than what you find in the Assembly's larger, and shorter Catechism; and be sure to be well acquainted with the Eight Rules to be observed for the right understanding of the Ten Commandments, which are laid down in the larger Catechism.

Q. 99.

CHAP.

CHAP. III.

Of Divine Worship, and instituted Obedience.

Quest. Expl.

I. **WHAT** is the great Obedience, which the Law of God requires?

a. Divine Worship, which is a serving God, and God alone in Spirit, and in Truth as he hath Com-
manded, *Mat. 4. 10. Joh. 4. 23, 24.*

II. *What is to be considered in Worship?*

a. The kind, and due manner of Worship.

III. *What are the kinds of Worship?*

a. Either natural, or instituted.

IV. *What is natural Worship?*

a. That which the light of Nature, either doth, or might dictate to us, upon any knowledge of the Excellency of the Divine Nature, and Relation we stand in to him, as Creatures, required in the first Commandment, *Psal. 97. 6. Jer. 10. 23. Att. 14. 15, 16. & 17. 24, 26, 27, 30. Rom. 1. 20, 21.*

V. *What is instituted Worship?*

a. The Attendance upon God in Divine Ordinances, according to the good Pleasure of his Will, required in the Second Command, *Deut. 12. 5, 1, to 19. & 25, &c. Prov. 8. 23, 35. Psal. 65. 4. Exod. 20. 4, 5, 6.*

VI. *What is the difference between natural, and instituted Worship?*

a. Natural Worship depends mostly on the Nature of God, *Psal. 145. 3.* Instituted for the kind thereof, depends wholly upon the Will, and good Pleasure of God; and therefore for the kind of it, is alterable.

VII. *Is not instituted Worship Moral?*

a. That God should be worshipped according to his Institution, and Appointment, how and when he pleaseth, is Moral, and grounded on the Second Commandment; but the Mode, and manner of that Worship is by a positive Law, or Institution suited to several Ages of the Church, respectively.

VIII. *What is the difference between moral Precepts, and Positive, or Instituted?*

a. Moral Precepts always bind, but Positive, and Instituted do bind but according to a certain Date that God hath annexed to them, as not to do Murder, binds us always, but the Commands to offer Sacrifice, and Worship at the Temple at Jerusalem, though there was a time when they bound the Jews, yet now they bind neither them, nor us, *Jok. 4. 21, 22. Heb. 7. 12.*

IX. *How are Divine, positive Precepts to be considered, and distinguished of?*

a. Such as obliged the Church to Obedience before the coming of Christ, and such as obliged the Church since the coming of Christ in the Flesh.

X. *How may we distinguish of the Church, before the coming of Christ in the Flesh?*

a. It was Patriarchal, or National.

XI. *What was the Patriarchal Church?*

a. The Churches of God, in the Families of the Patriarchs, each Family being a Church, and the Head of the Family, the High Priest thereof, and
continued

Of Divine Worship, &c. 303

continued from *Adam*, to the Erection of the *Israelitish Church*.

XII. *What was the instituted Ordinances, in the Patriarchal Churches?*

a. They consisted most in Sacrifices, and what related to the due Worship of God therein, but at last in the Family of the Patriarch *Abraham*, Circumcision was Instituted as a Seal of the Righteousness of Faith, and descended to his Posterity, *Gen.* 17. 10.

XIII. *What was the National Church of the Israelites?*

a. It was that, wherein, all the Families of the *Israelites* were required to worship God at one Tabernacle, or Temple, and Altar, as one individual Congregation, and accordingly were but one Visible particular Church, *Numb.* 3. 7, 8 & 18. 6. *Josh.* 18. 1. *Exod.* 33. 7.

XIV. *What were the Institutions, and positive Laws, which the People of Israel were bound to the Observation of?*

a. They were such as concerned their Civil state Politick, called judicial Laws, or such, as concerned Church Administrations in the Worship, and Service of God called Ceremonial, both which together with the Moral Law, are often understood by the Law of *Moses*.

XV. *What was the Judicial Law?*

a. It was a Body of Precepts, more peculiarly belonging to that Government, (being Originally a Theocracy,) and to the Executive part of the Moral Law, so far as the Observation, or breach thereof, fell under the Cognizance of the Civil Magistrate.

XVI. *What was the Ceremonial-Law?*

a. It was the Gospel Worship appointed to that People, wherein the Person, and Grace of Christ, was Typically exhibited, and held forth, and Sealed to the Faith of Believers, *Heb.* 8.5. & 9.1.9.

XVII. What were the Principle Church Institutions?

a. They that concerned the Tabernacle, or Temple, Ark, Propitiatory, High Priests, and other Priests, and Levites; the Altars of Sacrifice and Incense; the Sacrifices, and sprinkling of Blood, Circumcision, and the Passover (the two Sacraments) and the assembling of all the People by their Males to the Tabernacle, or Temple thrice a Year.

XVIII. How long did this instituted Worship continue?

a. Till the time of Reformation by the Messiah came, then all these Ordinances, as a shadow vanished, and fled away, the Body being come, *Heb.* 9.10. *Cant.* 4. 6. *Zeck.* 11. 10. *Mat.* 27.31. *Heb.* 8. 5. 6. & 8.9. & 12.26,27. & 10. 1.

XIX. What Churches, and Worship came in the room of it?

a. Those of whom Christ as he is more manifestly over, and more Faithful in than Moses could be, where he hath established his Worship in a more spiritual manner, in fuller Revelation of the Grace of the Gospel, *Joh.* 1. 14,8,7. & 4.23, 24.

XX. How are the States, and Ordinances of the Church distinguished?

a. By the Dispensations of the Old Testament, and of the New; a worse Covenant; and a better, by a Covenant that was faulty Respectively, and that which is perfect, *Heb.* 8.8,9,10. & 7.18,19,22.

C H A P. IV.

Of a Visible Gospel-Church.

Artic. 14. *A Visible Church of Christ, is a Congregation of Faithful men, in which the pure word of God is Preached, and the Sacraments duly Administred, according to Christ's Ordinance, in all those things that of necessity are requisite to the same.*

Quest. Expl.

- I. *What is the meaning of Congregation?*
a. A stated Assembly which by mutual Agreement, and Consent, do ordinarily meet together for the publick Service, and Worship of God in one place; not that every occasional Assembly of People at a Lecture, or Funeral Sermon is a Church.
- II. *What is the allowed matter of this Congregation?*
a. Faithful ones, such as are adjudged Members of the Mystical Body of Christ, shewing their Faith by their Works, and their professed Subjection to Christ

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in the Faith, and Order of the Gospel, *Eph.* 1. 2. & 2. 12, 13, 19. *Col.* 1. 2, 4, 12. *1 Cor.* 1. 2, 9, 26, 30. *Act.* 2. 4. & 11. 29. *1 Pet.* 2. 5. *Rom.* 1. 7. & 6 17. & 10. 10. *Act.* 5. 13, 14. & 9. 26, 28.

III. *What is the great End of Church-fellowship?*

a, Communion in the pure word of God, and Sacraments duly Administred according to Christ's Ordinance, or Institution for Edification, nor according to Mens Errors or Inventions, *Psal.* 122. 2, 3, 4. *Eph.* 2. 19, 20 & 4. 15, 16. *Isa.* 56. 6. & 44. 5. *Rev.* 1. 20. *1 Cor.* 1. 2.

IV. *What are the things necessarily requisite to these?*

a. Whatever is of Christ's Appointment as his Ordinance, and as for all other things as to Indifferencies, and Circumstances of Conveniency, it's at every particular Church's Liberty, to use, or omit them as they see occasion, and are not indispensably to bind themselves to them, nor impose them upon others.

V. *How is such a Church to be gathered, doth Co-habitation in certain Precincts, or Parishes make them such a Church?*

a. Co-habitation cannot, because *Infidels* and *Infidels* may cohabit in the same Precinct, or Parish, but no good Christian will allow them to be Church Members.

VI. *But are not men called Christians, and are Baptized fit Members of such a Visible Church?*

a. No, for many such have no knowledge of God, and Christ, and cannot discern the Lords Body, therefore most unfit; others are grossly prophane, so that the Administring that Sacred Ordinance to them, is the casting that which is Holy to Dogs; others desire not Church Communion, and it's not to be forced upon any; others it may be, are Gain-sayers,

layers, or Opposers, and by that time all these are excepted, it may be theirs but a few Faithful ones in many Parishes that cohabit, and are fit Members for a Visible Church, *Jer.* 3. 14, 15. *Luk.* 12. 32. *2 Cor.* 6. 15, 16.

VII. *What Course then is to be taken, to make a Congregation of Faithful men?*

a. A Solemn and serious Separation, whereby a Competent number of Faithful ones, and professedly forsaking the World, the Flesh, and the Devil, do mutually agree to give up themselves to the Lord Jesus Christ, to walk together in the Faith, and Order of the Gospel. *2 Cor.* 6. 17. & 9. 13. *Joh.* 15. 12. *Isa.* 52. 11. *1 Joh.* 1. 3. *Isa.* 44. 5.

VIII. *What is to be observed in this Solemn Separation?*

a. 1. That, such as are led by the word of God, and his Spirit to agree in so Solemn an undertaking, are such as have a Competent, Experimental knowledge of each others Faithfulness. 2. That they enter upon it with Solemn Fasting, and Prayer. 3. That they particularly declare what God hath done for their Souls. 4. That they oblige themselves by a Solemn Engagement to the Lord Jesus Christ, and one another, to walk together in the Communion of the Gospel according to the Rules thereof, as God shall help them, *Eph.* 5. 6, 7, 10, 11. *1 Tim.* 4. 5. *Act.* 11. 23, 24. *Psal.* 66. 16. *1 Pet.* 3. 15. *2 Cor.* 8. 5. *Jer.* 50. 5.

IX. *What do you call this Congregation, thus gathered into stated Fellowship?*

a. A Church Essential, that is, a Congregation of the Faithful, in order to the Preaching of the pure word of God, and due Administration of the Sacraments, and Discipline, *Eph.* 2. 19, 20, 21. *Act.* 11. 23, 24. compare 2. 23, 26. & 8. 1, 4. compare with 6. 9, 31.

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X. *How can it be a Church before there is Officers?*

a. Because by this Solemn mutual Agreement, and Dedication of themselves to the Lord, they Visibly, and professedly come as lively Stones to Christ, the living corner Stone to be built up a spiritual House, to offer spiritual Sacrifices, acceptable to God by Jesus Christ, 1 Pet. 2. 4, 5. 2. It is so in other Corporations, the Body Politick is first in Nature, if not in time before the Officers. 3. If all Officers die, the Church remains with the same Power of choosing Officers as at first. 4. Officers must be chosen by the Church, and out of the Church; therefore the Church must be before Officers. 5. A Church may receive Members, and increase themselves, tho' they have no Officers. 6. Officers are for the sake of the Church, and not the Church for the sake of the Officers, who are but Stewards to Christ, and his Church, 1 Cor. 4. 1, 2. Tit. 1. 7.

XI. *What is this Church Essential to do in Order to their due Participation of the word of God, and Sacraments?*

a. They are to make as speedy Provision for it's Well-being as may be by Organizing themselves, whereby it becomes a Church organized, i.e. Furnished with Officers for a due and orderly Administration of all Ordinances according to Christ's Appointment, 1 Cor. 14. 40.

XII. *Why is a mutual Agreement, or Social Covenantee necessary?*

a. Because two or more cannot walk together in any Society, unless they be agreed so to do, Amos 3. 3. 2. A civil Corporation cannot be without some Social explicit Bond of that Nature, much less a Spiritual, implicit Bonds will not be sufficient to retain the Members in continuance and order. 3. God so set-
led

led the Church of the Old Testament, and promised it should be so in the times of the New, *Jer. 30. 4.* As the Society is, so must the Bond be, a mere Spiritual, and Mystical Body hath an invible, and Mystical Bond, but a Visible Society hath a visible, and professed Bond. 5. Their cannot be a visible orderly Society, without some sufficient means to keep the Members in due Subjection to the Law thereof; such as becomes reasonable Creatures, and voluntary Agents. 6. A Church is a Corporation, or Body divinely Politick, it's called a Temple, House, Building, City, and hath Divine Priviledges by Charter from Jesus Christ; now it's not fit any should have Right to the stated Priviledges of such a Society, unless by his voluntary, and free Choice he oblige himself to be, and abide subjected to the Rules, and Laws of its due Administration of Government, and to bear his part in all the Concerns thereof. Hence it's said to be a Vineyard hedged in, to be a Garden enclosed, and to stand by the Staves of Beauty, and Bonds, *Psal. 122. 3. Isa. 1. 21. Rom. 12. 4. 5. Heb. 3. 6. Gal. 6. 10. Eph. 2. 17. Mai. 21. 33. Col. 3. 15. Eph. 4. 12, 16. 1 Cor. 5. 12, 13. Isa. 5. 1, 5. Cant. 4. 12.*

XIII. But why must a Church of Christ be thus separated?

a. All civil Societies whether they are of their own Establishment, or established by Charter from Superior Authority, are distinct, and separate, and have their peculiar Power of Government, and Priviledges within themselves, and are enabled to keep selves pure, and free from the Invasion of Foreigners, *Eph. 2. 19.* And God never Estalished a Church, but it had such Power, and Priviledges (being a distinct, separate, and peculiar People) and the want of the due Management of the said Power, and Priviledges hath

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hath been the cause of the decay, scattering, Apostacy, and ruin of many Churches, and without it, Faith, Love, and Order can never be maintained to the Glory of God, and Edification of particular Members within any Church, 1 Cor. 5. 14, 15, 16, 17. *Exod.* 33. 16. *Lev.* 20. 24. *Deut.* 32. 7, 8, 9. *Neh.* 13. 3. *Lev.* 15. 31. *Tit.* 3. 14. *Exod.* 19. 5. *Deut.* 14. 2. & 26. 18. *Psal.* 145. 4. 1 *Pet.* 2. 9. 2 *Cor.* 6. 15, 16, 17.

XIV. Why is such a separate Church called Congregational?

a. Because a Visible Church is a single stated Assembly of a competent Number, to support Ordinances among them, and of no more than can Conveniently meet together, for Edifying Communion in one place according to Divine Institution, and God never instituted any other Visible Churches, but such as were either *Æconomick* (in particular Families, as of the Patriarchs) or such as were Congregational as that of the Old Testament, and all from the Primitive times, are, were, or should have been, *Gen.* 17. 12, 13. & 18. 18, 19. *Eked.* 19. 5. & 23. 14, 15. & 34. 23. *Deut.* 14. 2. & 26. 18. & 32. 8. *Mat.* 18. 17. *Act.* 2. 47. *Ezek.* 16. 4, 5, 6. *Levit.* 8. 3. *Numb.* 20. 6. 1 *King.* 8. 4. *Act.* 7. 38. *Rom.* 16. 1. 14.

XV. Why are they called Independent?

a. It may be, they are so called by some by way of Reproach, as if they were an Anarchy, and subjected neither to God nor Man. But if a right reason be sought for, it is because such Churches are not of humane Institution, but in respect of their Ecclesiastical Estate, and Government, co-ordinately, immediately, and equally subjected to Christ alone as their Head, Supream King, Governour, Great Shepherd, and Apostle, and depend alone upon him for Doctrine,

Doctrine, and Discipline, neither is any of them subjected Christ by to any humane coercive Power in Spirituals, either Civil, or Ecclesiastical, tho' in all civil Matters they profess Subjection to a civil Magistrate, *Eph. 2. 20. Col. 2. 6, 7. 2 Cor. 1. 24. Heb. 3. 5, 6. 1 Pet. 5. 3, 4, 5. Joh. 10. Rev. 1. 13, 16, 20.*

CHAP. V.

Of Church-Officers.

Quest. Expl.

I. **WHAT** is a Church Organical?

a. It is a Congregation of Faithful men, duly gathered, and furnished with Officers for the orderly Administration of Ordinances, according to Christ's Appointment, *Ephes. 4. 11, 12, 13. 2 Cor. 10. 8. Act. 14. 23.*

II. *How doth an Essential, and Organical Church differ?*

a. They differ not in kind, but only in degree of Compleatness, an Essential Church hath the true Matter and Form of a Church, but it is not so furnished for it's Well-being, to answer it's Ends for it's Edification, in the Orderly and solemn Administration of some Ordinances, and the Dispensing of others which appertains to Office.

III. *What Ministerial Officers hath Christ set in his Church?*

a. Extra-

a. Extraordinary, and Ordinary, 1 Cor. 12. 28. Eph. 4. 11.

IV. *What are the Extraordinary?*

a. Those that being Divinely inspired, were Authorized with extraordinary Power, and furnished with extraordinary Gifts more or less, in Order to the first spreading the Gospel, and Plantation of Churches, 1 Cor. 12. 11.

V. *Which were the extraordinary Ministers thus Endowed?*

a. They were of the highest Rank, as Apostles, or more Inferior, or Subordinate, as Prophets, and Evangelists, 1 Cor. 12. 11.

VI. *What were the Apostles?*

a. Extraordinary Messengers, or Ambassadors of Christ sent forth into the World, and ordained by him, to be Witnesses of his Life, Death and Resurrection, to Preach the Gospel, to Plant, and Govern Churches, being qualified, inspired, and Commissionated accordingly, Mat. 28. 18, 19. Mar. 16. 15, 16, 17, 18, 20. Luk. 24. 46, 47, 48. 1 Pet. 5. 1. Act. 1. 8, 21, 22. 1 Joh. 1. 1, 2. 2 Pet. 1. 16. Act. 3. 15. & 5. 32. & 10. 39, 41. & 13. 31.

VII. *What were the Prophets?*

a. The extraordinary Prophets (belonging to this place) were those that from Divine Inspiration, foretold future Events, and had the gifts of healing or speaking with Tongues, and were subordinate to the Apostles in the Ministerial Service, Act. 11. 19, 20, 21, 27. & 13. 1, 2, 3. 1 Cor. 12. 10, 28.

VIII. *What were the Evangelists?*

a. They were inspired Ministers of Christ, Sub-Apostolick, and Assistant in carrying on the extraordinary Ministry, and Charge of the Apostles, by their direction for the most part, 1 Cor. 12. 28. Eph. 4. 11. Act. 2. 18. Mar. 1. 1. Luk. 1. 13. 1 Tim. 1. 3, 4. 14. 2 Tim. 4. 5. Tit. 1. 5.

9 Which

IX. Which are the ordinary, and standing Ministers of the Church?

a. They that Christ hath appointed ordinarily to wait upon him in the Ministry of every Church, are Bishops, and Deacons, *Phil.* 1. 1.

X. What is a Bishop?

a. A Bishop is a Church Overseer, a Presbyter, or ruling Elder immediately under Christ, and Constituted by him in an ordinary way, and manner for Exercise of his Ministerial Office in the Church, *1 Pet.* 5. 5. 4. *Tit.* 1. 7. *Act.* 20. 28. & *15.* 22. *1 Cor.* 4. 1, 2, 10.

XI. Who are Bishops, or Overseeing Officers in a Church?

a. The Pastor, and his Assistants in the Execution of his Office, *1 Pet.* 5. 2. *Act.* 20. 28.

XII. Who is the Pastor?

a. The Pastor is one whom Christ having duly qualified, and ordained by his Church, doth go before it in Administration of the word, Prayer, Seals, and the Keys according to Gospel Constitution, *1 Tim.* 3. 1, 2, 3, 4. *Act.* 14. 23. & 20. 28. *1 Pet.* 5. 1, 2, 3. *Rev.* 2. 1, 2, 3. *1 Tim.* 5. 17. *Rom.* 12. 8.

XIII. Who are the Assisting Officers to the Pastor, for his more due discharge of his Pastoral Office, which his time or Ability cannot ordinarily reach unto?

a. They are the teaching and ruling Elder, *Eph.* 4. 11. *1 Tim.* 5. 17.

XIV. Are these always necessary?

a. Ordinarily, a single Pastor may answer all Necessities of the Church of its Edification, in discharge of the Pastoral Office, but if the necessity of the Church require, and call for greater Assistance in Doctrine or Rule, and such as are meet may be obtained, Christ hath furnish'd the Church with power, to Ordain the

the aforesaid assisting Officers, *Eph. 4. 12. 1 Cor. 14. 26.*

XV. Who is the Teacher?

a. An assisting Elder unto the Pastor in Teaching and Instructing the Church, and tho' he is, or may be called by the Church, to dispense other Ordinances, yet he is especially to give diligence to, and wait on Teaching, *Rom. 12. 7. 1 Cor. 12. 28. 1 Tim. 3. 1, 2.*

XVI. Who is a Ruling Elder?

a. He whose Office it is to assist the Pastor in ruling and Government, and tho' he should be apt to teach, and may supply the Necessities of the Church as occasion offers in Teaching, yet his Office is especially to wait on ruling, *1 Tim. 3. 1. & 5. 17. Rom. 12. 8.*

XVII. What is the ruling Elders waiting on ruling?

a. It is to joyn with the Pastor, in maintaining a diligent Watch over the Congregation (or in case of the want of the Pastor, or ruling Officers) to go before the Church, in receiving in, Admonishing, or Casting out, or in other matters of Order, especially as the case shall require, because a Church having any one ruling Officer is Organized, tho' not so fully, *1 Tim. 3. 4. 1 Cor. 12. 28. Rom. 12. 8.*

XVIII. Are all Overseeing Officers absolutely necessary to the due Organization of a Church?

a. A Church which hath a Pastor, and Deacon may be fully Organized for the Church's full Edification, the Pastoral Office containing in it all Teaching, and ruling Charge, and if the Pastor is able to discharge the whole in a due manner, he undoubtedly may; but if through the weakness of the Pastor, or encrease of the Church, there is need of further help, and it may be had, it's the Duty of the Church to call in, and Ordain such assisting Officers, the

the end of all Offices in the Church being Edification, *Eph.* 4. 12. *1 Cor.* 14. 26. *2 Cor.* 17. 19. & 10. 8, 18. *Mat.* 20. 26, 27, 28. *1 Cor.* 4. 1, 2.

XIX. Who is a Deacon?

a. Such an one who being duely qualified, and Ordained to his Office, is to attend the more external Concerns of the Church, in serving the Tables of the Lord, and of the Poor, by distributing to their Necessities, and to take care of the sustaining, and support of the Ministry, and Ordinances, at the Church's Charges, and by it's Direction, *1 Tim.* 3. 8, 9, 10. *Rom.* 12. 8, 13. *Act.* 6. 2. & 4. 35. compare with *c.* 6. *Neh.* 13. 13.

XX. How are Deacons to be considered?

a. As Principal, and Assistant.

XXI. Who are the Principal?

a. The Men Deacons.

XXII. Who are the Assisting Officers to the Deacons?

a. The Women Deacons, Deaconesses, or Widows, who being called by the Church thereto, are to inspect the Necessities of the the Sick, and Poor in such Cases especially that is most proper for them, and make Report thereof to the Men Deacons, that such Necessities may be duely supplied, *Rom.* 16. 1. & 12. 8. *1 Tim.* 5. 9, 10.

XXIII. How, and by what means is a Church furnished Regularly with Officers?

a. By a regular Call, and Ordination.

XXIV. What is a regular Call?

a. When a Church, after solemn seeking of God for direction, doth pitch upon some Person whom they have some proof of as to his Abilities, and Spirit suited to such a Relation, and Charge, and giving him an Invitation thereto by Consent, *1 Tim.* 3. 10.

25. What

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XXV. *What is required to the completing the Call?*

a. The Declaration of the Person called; that he is willing to accept of the said Office-charge, provided he be duely Ordained thereunto.

XXVI. *Is the said Person made an Officer upon his Acceptance of the Call?*

a. A Call is not Ordination, neither is any one Constituted a Church-Officer thereby, nor Ordained.

XXVII. *What is to be done to Constitute him an Officer after the Calling him, and his Acceptance?*

a. It is the Ordaining him, whether Bishop, or Deacon, both are to be Ordained by the Choice, and Prayers of the Church.

XXVIII. *What is Ordination?*

a. It is the solemn Election of a Person duely called to an Office in the Church, and his Separation thereto by the Prayers of the Church, *Act. 1.4. 23. & 6. 3.*

XXIX. *From whence are the Officers of a Church to be chosen?*

a. They are to be Chosen out of themselves, and Ordained by the Church, to which they are to be related as Officers, *Act. 6. 3.*

XXX. *What will follow from hence?*

a. That tho' a Church may invite by calling the Member of another Church, as a Person fitted and suited to bear Office in it; yet this Person whilst he remains a Member of a Sister Church cannot orderly be Ordained an Officer to the said Church, to which he is to be related in Office, for it's against the Rules of all Civil Societies, much more of Religious; and therefore he must be joynd a Member to the said Congregation, before he can be Constituted an Officer to it regularly.

31. *What*

XXXI. *What is a regular Election?*

a. A Vote of the Church upon a Question, first duly debated, and then fairly put, whether such a Person is to bear such an Office in the Church, if at least the Majority (it's best all) do concur and agree in the Affirmative, by lifting up their hands, or by some other decent way of expressing their Minds, it is a Church-Act.

XXXII. *Is the Election then Consummated?*

a. Not until the Person Elected do solemnly, seriously, and publickly Accept of the said Office, and Charge to which he is Called, and Elected.

XXXIII. *Who are to give Votes in the Church at Election of Officers, or on other occasions?*

a. The Brethren only, tho' the whole Church of Brethren and Sisters are to be present, else it's no Church-Act.

XXXIV. *Why are not the Sisters to Vote in the Church?*

a. Because they may not teach in the Church, nor do any publick Act that may signifie Rule or Authority over the Man, 1 Tim. 2. 11, 12, 14. 1 Cor. 14. 34, 35.

XXXV. *May not a Woman speak upon any Occasion in the Church?*

a. She may speak in a way of Subjection, as to Answer in her own Case, or by way of Witness in anothers, or give an answer to the Church, when it asketh her the Reason of the hope that is in her, 1 Pet. 3. 15.

XXXVI. *What if a Sister be dissatisfied with the Proceedings of the Church in any Case?*

a. She may make the Church acquainted with her Dissatisfactions, by her Husband (if a Member) by an Elder, or any Brother, 1 Cor. 14. 35. 1 Tim. 2. 11.

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XXXVII. *What if she cannot receive Satisfaction?*

a. She dischargeth her Conscience in entring her Dissent in that particular thing (as a Brother doth in the same Case) and then to acquiesce, and ought not to proceed to make any Scism, or Faction.

XXXVIII. *Is not laying on of hands to be used in Ordination?*

a. Most that have seriously weighed the Question, do apprehend that it is not Essential to Ordination, but an indifferent thing, may be used, or let alone, if it be used it's only to denote, and point out the Person chosen, and set apart by the Church, but they cannot see that there is any Ministerial Gifts, or Office-power conveyed thereby; others apprehend, that if it be used as any part of Ordination, that it belongs to the Church only where the Office Relation is, and by whom only it's immediately under Christ conveyed, the Officers, Elders, or Deacons of other Churches having not so much Power there as a private Brother, therefore much less so great as to Ordain an Elder, or Deacon: And again, if Elders are to be thus Ordained, then Deacons too, for which there is a more express Rule, *Act. 6.* But Lastly, there is most reason to believe, that it's one of the absolute Primitive Ceremonies, such as anointing the Sick, and washing of Feet, which ceased with the Lives of the Apostles, and with those extraordinary Gifts of Tongues, healing, &c. this very Ceremony being used mostly in bestowing those extraordinary Gifts of the Holy Ghost, now when the thing signified is ceased, the Significant Sign ceaseth of Course. Lastly, the Ceremonies which remain in Baptism, and the Lords Supper are expressly continued by Christ, and no other.

C H A P. VI.

Of Church-Ordinances of more General Communion.

Quest. Expl.

I. What are Church-Ordinances ?

a. They are the Visible means of Grace, which Christ hath ordained and appointed for the Edification of his Churches, *Act. 9. 31. 1 Cor. 14. 5, 12, 26, Eph. 4. 12.*

II. How are Church-Ordinances to be distinguished of ?

a. They are such as are ordinarily dispensed in a more publick and general way of Communion, or in a more special and peculiar manner ; all the Ordinances of Christ being given, and Primarily belonging to the Church.

III. Which are those which are ordinarily dispensed in a more publick and general way of Communion ?

a. The Preaching of the Word, and the Prayers, with the Praises of the Church.

IV. What is the Preaching of the Word ?

a. It is the Reading, opening rightly, deviding, and applying of the word of God in order to the Edification of the Church, and Conversion of Sinners, *Neh. 8. 8. 1 Cor. 14. 24, 25. Act. 26. 18. & 11. 26. & 20. 32. Rom. 15. 4. 2 Tim. 3. 15, 16. & 2. 15. Rem. 10. 14, 15, 16, 17.*

5. To

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V. To whom doth it belong to Preach the word in the Church?

a. Ordinarily it belongs to the Pastor, or Teacher to labour in the Word and Doctrine, especially in the more publick Congregation, tho' there may be reason sometimes for the Church to make use of the Gifts of a Brother that is not in Office, for it's Edification, the Exercise of whole Gifts in the Church is called Prophecyng, *Ephes. 4. 11, 12. 1 Cor. 14. 1, 24, 25, 31, 39. & 12. 10. Rom. 12. 6.*

VI. What is publick Prayer?

a. It is a Solemn leading Ordinance, wherein the Elders of the Church, especially the Teaching go before the Congregation, with Supplication for the Sanctification of other Ordinances, and for things agreeable to the Will of God, in the Name of Christ, with Confession of Sin, and thankful Acknowledgment of Mercies, *Psal. 62. 8. 1 Tim. 2. 1. & 4. 5, 6. & Jud. 20. Zeck. 12. 10. 1 Joh. 5. 14. & 3. 22. Eph. 3. 20. Joh. 14. 13. & 15. 16. & 16. 23. Psal. 32. 5, 6. Dan. 9. 4. Phil. 4. 6. Act. 12. 5.*

VII. What is Singing of Psalms?

a. It is an Ordinance of Christ's Institution, wherein Psalms, or Hymns suitable to the Congregation, and occasion being sung, God is Praised, and the Hearts of the People quickned, and enlarged to his Glory, and their own Edification, *Mat. 26. 30. Mar. 14. 26. Heb. 2. 12. Eph. 5. 19. Col. 3. 16. 1 Cor. 14. 15. Psal. 59. 16, 17. & 7. 17. Isa. 12. 2. & 42. 10. Rom. 5. 9. Act. 16. 25.*

VIII. May Psalms be Sung in a mixt Congregation?

a. Why may not the Church use publick Praises, as well as publick Prayers, such as are of general Concernment, and suitable; for Praises, as well as Prayer, belong to natural Worship, and is due to God

God from every reasonable Creature as such, tho' by Christ's Institution they are given to the Churches, to be standing Ordinances in them, *Psal.* 107. 8, 15, 21, 31. & 117. 1. & 148. 1, 2. & 11. 12, 13, 14. & 113. 2, 3. & 109. 30.

C H A P. VII.

Of Ordinances of Special
Communion, and first of the
Seals.

Quest. Expl.

I. **W**hat are the Ordinances of special Communion, more peculiarly belonging to the Church?

a. They are the Seals of the Covenant, and the use of the Keys.

II. *What is a Seal of the Covenant, which we commonly call a Sacrament?*

a. It is a Sacred Ordinance instituted by Christ, wherein by sensible Signs, Christ, and the Benefits of the New Covenant are represented, Sealed, and applied, *Gen.* 17. 7, 10. *1 Cor.* 11. 23, 26. *Rom.* 4. 11, 12. *Gal.* 3. 25, 27, 29.

III. *What is to be considered in a Seal, or Sacrament of Christ's Institution?*

a. The sensible Sign, and the thing signified, and Sealed.

4. Which

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IV. *Which are Seals, or Sacraments of the New Testament?*

a. They are Two only, Baptism, and the Lords Supper, *Mat. 28. 89. & 26. 26, 27, 28.*

V. *Are there no more significant Signs, or Ceremonies of standing use in the Churches?*

a. Tho' there were several Ceremonies, or external Signs used a great while in the Churches, from an unwarrantable following the Apostolick Churches, such as imposition of Hands, washing of Feet, and anointing of the Sick, yet it doth not appear, that Christ hath continued them to the Churches, especially seeing the things signified are ceast, *viz.* the bestowing extraordinary Gifts of Holy Ghost, such as of Tongues, and miraculous Healing, &c. Signs to Unbelievers at the first Preaching of the Gospel, and planting of Churches: But such whose spiritual Signification, and Efficacy Christ hath Promised to continue, and with the Administration whereof to be, and Bless to the end of the World, are only Baptism, and the Lords Supper.

VI. *What is Baptism?*

a. It is a Seal of the Covenant, wherein the washing with water in the Name of the Father, Son, and Holy Ghost doth signifie, and Seal washing in the Blood of Christ unto Forgiveness of Sins, and to Participation of the Benefits of the Covenant of Grace, and our Obligation to be the Lords, *Mat. 28. 19. Rom. 6. 4. Gal. 3. 27. Colos. 2. 11, 12. 1 Pet. 3. 21.*

VII. *To what Persons doth Baptism belong?*

a. To all that belong to the Covenant of Grace, for to whom the Covenant of Grace doth belong, Baptism doth belong, *Act. 2. 38, 39, & 8. 36. & 16. 14, 15, 32. Gal. 3. 26, 29.*

VIII. *Doth Baptism belong to Infants, or Children in Nonage?*

a. It

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It doth belong to some Infants, & it doth but to some Adult, according to the directions of the Spirit of God.

IX. I pray can you prove that any Infants may be baptized?

1. I can. 1. They that belong to the Covenant of Grace may have the Seal of the Covenant, but some Infants do belong to the Covenant of Grace, *ergo*. The Major is evident, because they that belong to the Covenant of Grace, belong to the Promise of the said Covenant, which Promise is eternal Life, 1 *Joh*. 2. 25. and it was made to Christ, and to the Elect in him before the World was, *Tit*. 1. 2. 2 *Tim*. 1. 9. As to the Minor, it's most evident; for who will deny there are Elect Infants, if there be none, nor never was, there neither is, and never was any Elect grown Persons; now all Elect ones were given to Christ for Redemption, and belong to the Covenant of Grace, *Joh*. 10. 16. & 17. 6. 2. Infants were loved of God before they were born, *Rom*. 9. 11. *Jer*. 1. 5. 3. It's not to be denied, that many Infants dying in Infancy are saved, and if saved, they belong to the Election, if to Election, then to Redemption, and the Covenant of Grace wherein the Promise of Eternal Life is made.

2. They that may have the end of Baptism, and the Reason of it may be baptized, but Infants may, for they may have Forgiveness of Sins, *ergo*. The Major appears that Baptism is unto the Forgiveness of Sins, *Act*. 2. 38. It signifies Remission of Sins, and Seals it, and the use of it is, because of Remission of Sins thro' the Blood of Christ; the Minor is most manifest, because whatever Infants are saved must have Remission of Sins.

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3. That Ordinance that carries with it a plain significancy of the Passiveness of a Sinner, in the first Application of the Promise of eternal Life, may be applied to an Infant, as well as to an Adult. But Baptism carries this significancy, *ergo*, The Major appears, because both Infants, and Adult persons are merely Passive, and equally so, in the first Application of the Promise, an Adult person doth no more in the first Application of the Grace of the Promise, than an Infant doth, *Mar.* 10. 15. The Minor is undeniable, this Ordinance carries in it such Passiveness, whether it be administered to a Child or Adult Person.

4. They that are to be brought unto Christ, are brought to receive the Promise in Christ, and therefore may have the Seal, or significant Sign of the Promise, but Children are brought unto Christ, and he hath taken them into his Arms, and Blessed them, and Christ's Blessings are no other than Covenant Blessings, *Mar.* 10. 15, 16. *Mat.* 5. 3, 4. &c.

5. They that are taught, and made Disciples by teaching, may be Baptized, but Infants, *i. e.* Children in Nonage are taught, and made Disciples in teaching, *ergo*, The Major is proved from *Mat.* 28. 19. and the Minor, *Eph.* 6. 4. *Mar.* 10. 15, 16.

X. *You have proved that Infants may be Baptized, are not all Infants to be Baptized?*

a. No, nor all Adult persons in the World, the Spirit of God hath set a Limitation, as to both Adult persons, and Infants: The first are to make a personal, and visible Profession, in order to the receiving Baptism; the other to be the immediate Children of such a Professor baptized.

XI. *Let that be further proved, that the Child of a baptized Believer, is to be baptized?*

a. If

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a. If the Child of a baptized Believer, ought to receive the Seal of the Righteousness of Faith, by vertue of the Covenant of Grace, than such a Child ought to be baptized, but the Child of a Baptized, &c. In the proof of the Major, it's taken for Grant, that none will deny Baptism to be a Seal of the Righteousness of Faith, and that such a Seal is by Vertue of a Covenant of Grace, and then if a Child of a Believer is to receive this Seal, it will follow he must be baptized: It will therefore lye upon us to make proof of the Minor, viz. That the Child of a baptized Believer, ought to receive the Seal of the Righteousness of Faith, by Vertue of the Covenant of Grace. 1. The Blessing of *Abraham*, by Vertue of the Covenant of Grace comes on the *Gentiles*, through Jesus Christ, *Gal.* 3.14, and the Blessing of *Abraham* contains not only the Gift of Righteousness, but the Seal of it, not only for the Believer himself, but for his Infant Seed, and the Benefits of the Covenant Blessing are not shortned, but rather enlarged. 2. All that are Christ's are the Seed of *Abraham*, and Heirs according to the Promise, but the Promise was to *Abraham* and his Seed, therefore according to the Promise they have a Seal to themselves, and their Seed, *Gal.* 3. 29. 3. Every Believer is a Child of *Abraham*, as *Isaac* was, who had the Promise, and the Seal of it for himself, and his Seed, the Promise running on the same Terms, and with the same spiritual Blessings to *Abraham*, and all Believers, *Gal.* 4. 28. It is true, there was something promised to *Abraham*, and his natural Seed, which were peculiar to them as the Land of *Canaan*, and the Old Testament way of Administration of the Covenant Blessings in Church-priviledges, in Circumcision, Sacrifices, &c. but that the Promise still contained in it invisible Blessings, and the Blessings of Church-

priviledges to all that profess the Faith of *Abraham* must be allowed, and to be as far extended, according to the true Nature of it, or else the Blessing of *Abraham* comes not in it's full Extent on Believers, but curtailed, whereas the Apostle still extends it in it's full Nature to Circumcision, and Uncircumcision. *Abraham* was a Father of many Nations, in respect of the invisible Grace, and a visible Seal of the Righteousness of Faith, both which made up the Blessing of *Abraham* that came on the *Gentiles*, and how came it in full Extent? setting aside the difference between the Old Testament Administrations, and the New, that being Typical, and Appertaining to a National Church; this belonging to the Gospel Institution of the Seal, and Constitution of the Gospel-Church; a Seal of the Covenant still belongeth to the Believer, and his Church-Seed, as to *Abraham*, and to his Church-Seed; a Seal of the Covenant belongs as a Blessing of *Abraham* to every Believer, and his immediate Seed, tho' not the Seal of Circumcision as to a National Church, there being neither under the Gospel, *Act. 2. 39. Rom. 4. 10, 11, 12, 13, 14, 15, 16. 17.*

XII. *This Argument indeed carries great Evidence, and Demonstration in it, provided that Abraham received Circumcision as a Seal of a Covenant of Grace, for some say, that though Abraham had a Covenant Grace, yet he received Circumcision as a Seal of a Covenant of Works?*

a. This is very absurd, and overthrows the whole Doctrine of the Gospel, 1. God never gave a Seal of the Covenant of Works since the Fall let any prove it if they can, that he did. 2. There was never any in Covenant with God by Vertue of the Covenant of Works since the Fall; therefore there was never any use of such a Seal. 3. The Spirit of God

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God utterly denies it, that the Promise was to *Abraham*, and his Seed through a Law, *Rom. 4. 13.* 4. The Righteousness of Faith, always belongs to the Covenant of Grace, and as the Promise is given through it, so it's that Righteousness that was Sealed, *Rom. 4. 13.* compare with *v. 11.* 5. Circumcision is called the Covenant, as being a sign, Seal, and Privilege of the New Covenant, *Act 7, 8. viz.* the everlasting Covenant to be a God to *Abraham*, and his Seed in their Generation, *i. e.* in their respective Standings as Believers in the World, *Gen. 7. 17. 10.* 6. Christ himself was a Minister of Circumcision to confirm the Promises made unto the Fathers, *Rom. 15. 8.* and he hath the most excellent Ministry, and is the Mediator of the best Covenant established on the best Promises, *Heb. 8. 6.* 7. Circumcision had a Gospel Signification: when the Seal of the Covenant was dispensed by it, and in it's Typical Nature pointed at Baptism, that was to come in it's room, *Col. 2. 11. 12, 13.*

XIII. But the Apostle saith, Gal. 5. 3, 4. If you are Circumcised Christ will profit you nothing?

a. The Apostle Disputes their against the *Jews*, and *Judaizing Christians* that took Circumcision (as some Men do now) to belong to the Covenant, of works, *Rom. 2. 25.* in their seeking Righteousness, and Life by the Law, *Act, 15. 2. Gal. 2. 4, 5:* therefore the Apostle tells them, that if you are Circumcised on those Terms, *viz.* that Circumcision be a Seal of the Covenant of Works, you are then Debtors to keep the whole Law, for a Seal of the Covenant of Works binds to perfect Obedience for Justification, and if so, that you expect Justification by keeping the Law, and Christ is of no effect, and you are fallen from, or have renounced Salvation by Grace, *Rom. 11. 6. Gal. 5. 4.*

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4. *But many of those that are baptized in Infancy do never believe?*

a. What if some do not believe, shall their unbelief make the Faith of God of none Effect, *Rom.*

3. 3. 4. 2. Were there not many of *Abrahams* Seed, by Vertue of the Blessing of the Covenant with *Abraham* Circumcised, which never did believe afterward, as *Ismael*, *Esau*, &c. 3. Do not very many baptized after they are Adult, prove loose, Apostates, Unbelievers, &c. must their unbelief hinder others from the Blessings of the Covenant.

4. The Blessings of the Covenant are internal and invisible, or external, and visible, their may be the First, but not the Second, nor not reason enough for it, because there may be true Grace, but not presently a visible ground of Administration (the Profession appearing not in the Believer) to the Parent or Child; and their may be a visible ground of Administration, by a feigned Profession where the Calling according to Election hath not obtained. The internal Blessing of eternal Life, thro' the Righteousness of Faith are sure to all the real spiritual Seed of *Abraham*, *Rom.* 16. Christ being Minister thereof, and the Blessing of the Seal, the external Ministration by the Church, is certainly belonging Ecclesiastically, and sure, in that Sense to all the visible Members thereof, as it did belong to *Abraham*, and his Seed in the New Testament Sense; and Baptism is lost falling upon a Subject, that never hath the thing signified, no more, than Circumcision was, but is duely Administred, if according to the Rules of all other Administrations, to apparent and visible Subjects.

XV. *What is the Lords Supper?*

a. It is a Seal, or Sacrament wherein by the giving and receiving Bread and Wine according to
Christis

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Christ's Institution, his Death is shewed forth, and the worthy Receivers is not after a Corporal, and Carnal manner, but by Faith made partaker of his Body, and Blood, with all his Benefits to their spiritual Nourishment, and growth in Grace, 1 Cor. 11. 23. & 10. 16.

XVI. *Why is it called the Lords Supper?*

a. Because the Lord first Administred it on the Evening, wherein he was betrayed, and it is a spiritual Feast, 1 Cor. 11. 23. & 5. 8.

XVII. *To whom ought it to be Administred?*

a. To a Church of Christ, assembled together in one Body, not to a private Person, or to the Church by parts, because, it's 1. A publick Ordinance, a Feast, and not Instituted for a particular, and private repast. 2. It is an Ordinance of Church Communion. 3. It signifie, Christ's giving himself, for and forth to the whole Body, and owning them as such. 4. It is the Church's priviledges as a spiritual Corporation. 5. Therein is the Church's renewing it's Covenant with Christ, and one another. 6. Therein is the Church's shewing forth, and Witnessing to the Death of Christ. 7. It's the Church's Eucharist, or Ordinance of praise and thansgiving, 1 Cor. 11. 20, 2. & 10. 16. & 5. 8. Act. 20. 28. Eph. 5. 27. 2 Cor. 6. 16.

XVIII. *To what Officer doth the Administration of the Lords Supper belong?*

a. To the teaching Officers only, more peculiarly to the Pastor, as the most proper Administrator next under Christ the great Pastor, who Administred it first himself, as a teaching Pattern in this respect, Mat. 26. 26. Eph. 4. 11, 12.

XIX. *May not a private Brother be called forth by the Church to Administer the Lords Supper upon their want of a Pastor?*

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a. It is a very unwarrantable Practice, there being no ground for it in the Word. 2. It is Constituting an occasional Pastor, the Administration of the Lords Supper formally belonging to the stated pastoral Office, 1 Pet. 5. 2. 3. It is the making a Brother a Pastor, when they intend not to do, for one such an Administration to any People is an implicit Constituting a Man in the pastoral Office, and Relation to them. 4. Such Practices would soon exclude the Pastors Office, and introduce Confusion, 1 Cor. 14. 33. 5. The pastoral Office is not transient, or occasional, but fixed and stated for the Church's Edification, as indeed all Church Officers are, 1 Cor. 12. 28. Rev. 2. 1.

XIX. May not the Pastor to one Church Administer the Lords Supper to another, that occasionally calls him thereto?

a. 1. He cannot by Vertue of the Relation he hath in one Church, perform his pastoral Office in another, for he is Pastor but in, and to one Church, and not in, and to another. 2. If he may Act as a Pastor in two Churches; why not in many more, yea, in all Churches, and be an universal Pastor. 3. He cannot Administer by Vertue only of the Call of that Church that is not his Charge, for that were to allow an occasional Pastor, and it's the same with calling forth a Brother of their own, that of the two being more justifiable, viz. to call a private Brother of their own, than to call one who hath no more Office Relation to them, than the Brother of another Congregation. 4. He that may do one pastoral Act, and that the greatest in a Church not of his Charge may do another, and therefore may admit Members, Admonish, Excommunicate. 5. He that hath not Power of Voting in a Church, hath not Power to act as a Pastor, neither can any Church call

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call him to the last, unless they first admit him to the former, he must be an actual Member, who is made a Pastor, or Acts as such. 6. This Practise tends to the making Catholick Administrators, and tends to the Destruction of particular Churches, and as it hath, so will necessarily issue in it.

XX. *What is to be considered in the Lords Supper?*

a. The Elements, and Administration.

XXI. *What are the Elements?*

a. Bread, and Wine, *Mat. 26. 26, 27. 1 Cor. 11. 23, 24.*

XXII. *What is to be considered in the Administration?*

a. The Sacramental Actions, and words in Distribution.

XXIII. *What are the Sacramental Actions?*

a. They are those that are distinctly applyed to each Element. 1. The Blessing. 2. The Taking. 3. The Breaking the Bread, and pouring out of Wine, and Delivery of them, *1 Cor. 11. 23, &c. Mat. 26. 26, &c.*

XXIV. *What is Blessing the Elements?*

a. It is going to God for a Blessing upon them, with Thanksgiving, whereby they are Consecrated to an Holy use, and we believingly expect that the gracious Ends for which they were appointed will be granted to Gods Glory, and our Good, *1 Tim. 4. 3. 4. Col. 3. 17. Eph. 3. 20. Mat. 26. 26. Luk. 22. 19. Psal. 50. 14.*

XXV. *Are the Elements to be Blessed together, or apart?*

a. They are to be Blessed apart, for so Christ Blessed them, and the Apostle acquaints us, that he did so, as well as the Evangelists, see *Mat. 26. 26, 27. Mar. 14. 22, 23. Luk. 22. 19, 20. 1 Cor. 11. 23, 24, &c.*

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XXVI. *What are the Sacramental words of Distribution, in the Delivery of the Bread in, or after breaking?*

a. Take Eat this is the Body (or Sign of the Body of Christ) which was broken for you, do this in Remembrance of him, 1 Cor. 11. 24. Mat. 26. 26. Mar. 14. 22. Luk. 22. 19.

XXVII. *What are the Sacramental words applied to the Wine in Distribution?*

a. After giving Thanks, and Blessing the Cup distinctly, and by it self, the Sacramental words are, This Cup is the New Testament in the Blood of Christ, drink this in Remembrance of him, 1 Cor. 11. 25. Mat. 26. 27. Mar. 14. 23, 24. Luk. 22. 20.

XXVIII. *What Gesture of the Body is to be used in Receiving?*

a. Such as we use at a Feast where we sit, and not Kneel, Luk. 22. 14. Mat. 26. 20.

XXIX. *What is the Consummation of this Ordinance?*

a. Singing a Psalm, or Hymn of Praise unto God, upon so solemn a Remembrance of the Grace of God in Christ, and the Love of Christ unto poor Sinners, Mat. 26. 30. Heb. 13. 15. Psal. 107. 22. & 116. 13, 17, 19. Jon. 2. 9. Psal. 50. 14.

XXX. *Is not this Ordinance much changed by many from it's Primitive Institutions?*

a. It is so both by Papists, and Protestants; The Papist's have perverted it to an horrible Idol by Transubstantiation, and the Sacrifice of the Mass; and some Protestants retain Corruptions in Administration that descended from them, such as Kneeling in receiving, Symbolick at least of Adoration. 2. The Blessing the Elements together. 3. The Administrator's carrying the Elements from Person to Person, with so many vain Repetitions of the words of Distribution.

tion, which should be done but at once. 4. The Pastors taking in a Partner in Administration, one carrying about one Element, and the other another. 5. The Peoples betaking themselves each one to his secret Prayers, after the Element is Blessed by the Church, as if it were to be re-blessed, and the Church's Blessing not sufficient. 6. That as some take a praying Posture in receiving, so others take a sitting Posture, not only in receiving, but in praying at this Ordinance for a Blessing upon their Receiving. These are Innovations, and undoubted Invasions made by Mens Corruption on this sacred Ordinance, The Decency, Order, and Solemnity whereof doth most eminently appear in its Administration according to the Primitive Institution, standing so plainly upon Record in the word of God.

C H A P. VIII.

Concerning the Keys.

Quest. Expl.

I. **W**hat are the next sort of Ordinances of Christ in a Church, Which belongs to special Communion?

a. The Keys which are Christ's, and as his great Blessing, and Trust committed immediately to the Church, to use and administer in Christ's Name for it's good, *1/a. 22. 22. Rev. 3. 7. Heb. 3. 6. Mat. 16. 19.*

2. *W hat*

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II. *What are the Keys, or what do they signifie?*

a. They are the opening, or shutting the Kingdom of Heaven, which is the Church, in Order to coming in, and going out, *Ezek. 43. 11. Rev. 3. 7.*

III. *How are the Keys to be distinguished?*

a. Into the Key of Knowledge, and Ecclesiastical Power, or Rule.

IV *What is the Key of Knowledge?*

a. It is either that whereby the Mysteries of the Gospel are revealed, and the heart opened to receive them unto Salvation, or that whereby they are hid, and the heart hardened against them unto Destruction, *Luk. 11. 52. Mat. 16. 19. compare Acts. 10. 34, 42. & 11. 17, 18. Isa. 6. 10. Joh. 12. 39, 40.*

V. *What is the Key of the Church Power, or Rule?*

a. It is the polittick Power of Christ in the Church, whereby it exerciseth in the Name of Christ all Lawful Rule, and Government within it self for it's increase, and Purity, *Act. 16. 5. 2 Thes. 1. 3. 6.*

VI. *How is a Church to be considered as the Subject of the Keys under Christ?*

a. Either Essentially, or Organically.

VII. *Are the Keys Lodged in a Church Essential?*

a. A Church Essential is the first Subject of the Keys, for by the same Power of Christ whereby it's framed into an incorporate spiritual Society of divers Members, they can encrease themselves, and admit other Members. 2. They must of necessity to their Preservation, purge from themselves pernicious Members. 3. They have power to Organize themselves with Officers. 4. If need be, that they call an Officer from without, or one of another Church, they must first admit him a Member that they may Ordain their Officer from among themselves. 5. In rejecting a scandalous Pastor from Office, and Membership

berſhip, (the Church having no other ruling Elder,) muſt of neceſſity Act Eſſentially only. 6. The firſt degree of uſe of the Keys, is mutual Watch which is in each Member, *Heb.* 12. 15. 7. In the admoniſhing an offending Brother, the two firſt degrees of proceeding lyes in the particular Members of a Church, *1 Cor.* 12. 18, 25. *Col.* 4. 17. *Joh.* 3. 10. *Mat.* 18. 15, 16, 17.

VIII. *If a Church Eſſential may thus adminiſter the Power of the Keys, why hath Chriſt ordained Officers?*

a. For the Well-being of a Church, and it's better Edification, that all Ordinances may be diſpenſed with more Order, and Solemnity according to the Nature of a well governed Society, *1 Cor.* 14. 40. *Col.* 2. 5. *Heb.* 3. 6.

IX. *How is a Church to be conſidered Organically in the uſe of the Keys?*

a. It is conſidered as exerting the Power of Chriſt committed to them by the hands of Elders appointed by Chriſt, the due Management whereof in, and with the Church to be their Care and Truſt, as Stewards whereof they are accountable to Chriſt, and the Church, not Lording it over Gods heritage, *1 Cor.* 5. 4. *1 Pet.* 5. 2, 3. *1 Cor.* 4. 1, 2 *Heb.* 13. 17.

X. *Wherein lyeth moſtly the Office Management of the Keys?*

a. It is moſtly concerned about Members coming into, or departing from the ſtated Communion of the Church, and in Matters tending thereunto.

XI. *How is a Perſon coming to the Communion of the Church to be diſtinguiſhed of?*

a. He is either altogether a Non-Member, or a Member of another Congregation.

XII. *What if one that offers himſelf to Communion, be altogether a Non-Member?*

a. The

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a. The Elder or Elders of the Church are to make Inspection into his Conversation, his Knowledge to discern the Lords Body, and the reason of the hope that is in him, and propound him to the Congregation publickly, that all Members may satisfie themselves concerning him (a competent time being allotted them) by Enquiry, or personal Conference, 1 Pet. 1. 2, 3, 21, 22. & 2 5, 6. & 3. 15. Heb. 10. 21, 22.

XIII. What if by the time prefixt, there is no just Exception to be made against the Person offering himself, and so propounded?

a. Then the Elders proceed, by bringing the Party before the Church, to give a reason of the hope that is in him, or to answer any other Questions, that the Church desires to be satisfied in, and the Question is put whether full Satisfaction is received in Order to the Admission of the said Party into Church Communion? and the common Suffrage of the Brethren being given in the Affirmative by lifting up of their hands, or some other decent way of Manifestation of their Consent, he may be admitted by the Elder; Psal. 66. 16. Act. 9. 26, 27. 3 Joh. 9 10. Rom. 14. 17, 19. 1 Cor. 14. 40. 1 Pet. 3. 15.

XIV. What if through Bashfulness, the Party cannot speak before a Congregation?

a. In such Cases the Elder, or Elders may receive an account in writing from the hands of the Person to be received, or to take it from their Mouths in private, and read to the Church, the Party owning it publickly to be his, Rom. 15. 1, 2.

XV. Is the Party now actually received, upon the Churches manifesting it's Satisfaction, and Willingness to receive him?

a. No, not until the Elder in performance of his Office, doth in the Name of Christ give him the
Right

Right hand of Fellowship, and Consecrates with him ; That he give up himself to Christ in the Fellowship of this Church, Promising to walk with them in the Faith, and Order of the Gospel by the gracious help of God, or words to that purpose ; The Elder promising also on the behalf of the Congregation, to watch over him in the Lord, and by all ways, and means to promote his Edification, and spiritual Comfort, as God shall help and assist by his Grace, or words to that purpose, *Act. 18. 27. Rom. 15. 7. & 16. 2. 2 Cor. 1. 24. & 13. 10.*

XVI. What if before the Reception of such a Person any one, or more Members of the Society be unsatisfied, and declare their Dissatisfaction ?

a. The Elder is not presently to proceed to Admission, but use all ways, and means for the removal of all Dissatisfactions by a fair Hearing, and answering what can be alledged ; but in Case the Church upon due Examination find that Brothers Allegations to be false, or from prejudice, or frivolous, he may be admitted by the Consent of the Majority, (which is the Church,) else all Church-Proceedings would be quite obstructed ; and the objecting Brother is to acquiesce, having discharged his Conscience.

XVII. To whom is a Member joyned, being thus received, is it not to the Pastor, or Elder only ?

a. No, he is received to the whole Community of the Church, and is incorporated as a Member thereof, with which he is stedfastly to abide, attending on Christ in all Ordinances, and tho' the Pastor, or Elders be removed by Death, he is not to depart without the Churches leave, *Ag. 2. 47. & 5. 11, 15.*

XVIII. What if a Member of another Congregation come to be admitted by Dismission from the same ?

a. 16

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a. If he come with a Dismission, and the Church be satisfied in him, and in the Faithfulness of the Church from whence he comes, the Elder may receive him in the Lord upon the usual Obligation, the Congregation Consenting thereto.

XIX. *What if the Church of which any one hath been a Member be dissolved, and there be no Church to give him an orderly Dismission?*

a. Then he ought to enter as a Non-Member, their being no Church to lay Claim to him, or to object against his Admission, Rom. 14. 15, 20. & 15. 2, 2 Cor. 13. 10. 1 Cor. 14. 26.

XX. *Wherein lyes the use of the Keys, in a Person going from the Communion of a Church?*

a. Either in Translation of him to another Church, or in his Exclusion from Church-fellowship.

XXI. *What is the Translation of a Member from one Church to another?*

a. It's either for Occasional, and Temporal, or for constant Communion.

XXII. *What is Occasional Communion?*

a. It's when a Member of one Church as occasion offers, by Vertue of the Communion of the Churches, Communicates transiently with another, being known by the said Church, or recommended by the Church from which he came.

XXIII. *What is such Recommendation?*

a. Only a Letter Testimonial, that such an one is actually in Fellowship, and walks according to his Profession, not under any Censure, or dealing with him for any offence, which Letter being Subscribed by the Pastor, or any Elder, it is sufficient for his Assistance to occasional Communion with any Church of Christ, 2 Cor. 3. 1.

XXIV. *What is a Translation from one Church to another for constant Communion?*

a. It

a. It is a Dismission, whereby the Elder by the Consent of the Church doth deliver over that particular Watch, and care of the Member to be dismissed unto another Church, discharging him from that special Relation he stood in before, upon his being received a Member of the said other Church, either with, or without Commendation as the Case may require, *Rom.* 16. 1, 2. *Act.* 18. 27.

XXV. *But may a Brother translate himself, and goe orderly from one Church to another, without asking the Churches leave, to which he stands related as a Member?*

a. He cannot for many Reasons. 1. It is not a decent, much less orderly going away, but very unmannerly, and a kind of running away, *Phil.* 1. 27. *Tit.* 2. 10. 2. Such a Departure is not approved of in Families, or civil Societies. 3. It destroys the Relation of Pastor, and People, for what may be done by one individual, may be done by all. 4. What Liberty in this kind belongs to the Sheep, belongs also to the Shepherd much more; he may then also leave his Flock at his Pleasure without giving notice, or Reason thereof to the Church. 5. It is breaking Covenant with Christ, and the Congregation, and therefore a great Immorality, *Rom.* 1. 31. he being under Obligation to abide stedfastly with the Church, *i. e.* till the Church Judge he hath a lawful Call to go to another Church, *Act.* 2. 42. 6. It is a Scism, for if there be any such thing in the World it's of particular Societies, *1 Cor.* 12. 14, 15, 20, 21, 25. *Heb.* 10. 25. 7. It's a despising the Government of the Church, *Jude* 19. 8. It is a particular Members assuming to himself the use of the Keys, or rather stealing of them. 9. There's as much reason Persons should come in when they please without asking Consent, as depart when they please. 10. It is very evil,

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evil, and taking in another Church to receive such an one, as not doing as they would, or should be dealt with. 11. Such Practises can issue in nothing than the Breach, and Confusion of all particular Churches, and make them like Parishes. 12. Such Departures cannot be pleaded for in the least, but upon the Notion of a Catholick visible Church, wherein all Members, and Officers are run into one Organized Church, which will, and must introduce a Co-ordinate, (if not a Subordinate) pastoral Government (by Combination of Elders) over all the Churches; and therefore by Synods, and Classes. 13. It is like a Leak in a Ship, which if not speedily stopped will sink it at last. 14. It tends to Anarchy, putting an Arbitrary Power in every Member. 15. It breaks all Bonds of Love, and raiseth the greatest Animosities between Brethren, and Churches. 16. It is a great Argument of some guilt lying on the Party so departing.

XXVI. *What if the Church will not dismiss a Brother, or give him leave to depart to another Church, when he asks it, and gives his Reasons for it?*

a. If the Reasons be valid, the Church ought to admit them, and Grant his desire, if they be not the Church ought to answer them, and convince him of his Duty; but if it appears, that the Brother be stiffly bent to depart, through Prejudice, or an unpeaceable Spirit, notwithstanding all due Endeavours to perswade him to abide. It's undoubtedly most for the Edification, and Peace of the Church, to Grant the desired Dismission, 1 Cor. 14. 26. 2 Cor. 10. 8.

XXVII. *May not a Church Grant a Dismission of the Brother to the World, without directing it to any particular Church, but with Liberty to joyn himself when he please?*

a. This

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a. This is plainly to make him a Non-Member as to any Church, and put him under the Temptation of continuing so, and remaining devoid of all Church Watch, whereby he lyes dangerously open to Satans Temptation, which hath occasioned the Fall of many from their Profession, or at least the Strictness there of, 1 Cor. 5. 12.

XXVIII. *May there be no just Reason for a Church to refuse to give a Dismission when asked?*

a. There may, viz. when a Member is under dealing for an Offence, or Admonition on the Church, ought not to Grant him a Dismission, though he asks it.

XXIX. *Why should not a Church refuse to give a Dismission (when asked, and insisted on) to a Member that may be dismissed?*

a. Because to deny it, is. 1. To exercise Dominion over Mens Faith. 2. It's to make a Church a Prison which Christ never did. 3. It is to lay a Stumbling-block before the Brother that asks it, and cause him to Sin by Discontent, Prejudice, or disorderly Withdrawment. 4. It destroys the end of Church-fellowship, which is Edification of the Brother, which is thereby hindred here, and elsewhere. 5. It supposeth that Persons are tyed by Church-Membership from answering all Calls of God to remove. 6. It is contrary to the common Rule of Equity, to do as we would be done by. 7. It fixeth a Root of Bitterness in a Church. 8. It argues the prevailing of a very private Spirit in the Church. 9. It destroys all Communion of Churches.

XXX. *What is the Management of the Keys in a Brothers Exclusion from the Communion of the Church?*

a. It is the putting a Church-Member out of Communion by a judicial Act, in the Name of the Lord Jesus, Mat. 18. 17. 1 Cor 5. 4.

31. How

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XXXI. How is such Exclusion to be distinguished of?

a. It may be considered as a mixt, or single, and direct Excommunication.

XXXII. What do you call a mixt Excommunication?

a. That which Originally proceeds from, and consists in the Act of the Brother himself, and is the Formality of his Offence, upon which proceeds the just and unavoidable Act of the Church.

XXXIII. What is this Act of the offending Brother?

a. An Arbitrary, Violent, and disorderly Withdrawment from the Communion of the Church, and persisting therein against all means for his Reduction, whereby (as much as in him lyes) he cuts off himself from his standing in that Church, and all Right thereby of Communion with other Churches, and whereby he becomes a Self-Fellon, or a Self-Excommunicate, *Jud. 19. Rom. 16. 17. Heb. 12. 15.*

XXXIV. Is it in the Power of a particular Member to dissolve his Church-Relation?

a. It is no more in his just Power of any Man, than in a Man to kill himself, but by the said Withdrawment, he doth Schismatically rend himself from his Communion, and standing in the Church, and so separate himself sinfully, *Jud. 19. 1 Cor 1. 10. & 3. 3. & 11. 18. Heb 10. 22, 23, 25.*

XXXV. What is the just Act of the Church, that clothes this irregular Separation, with the Formality as it were, of an Excommunication?

a. The Judgment of the Church publicly declared by an Elder of the Congregation; That A. B. having so, and so, irregularly, and sinfully withdrawn, and cut off himself from the Communion of the Congregation; they do now adjudge him a Non-Member

Member, and one that is not to Communicate with the Church, in the special Ordinances Of Communion till due Satisfaction is given by him, *Rom.* 16. 17, 18. *2 Thes.* 3. 6, 14, 15. *Jud.* 12.

XXXVI. What is a single, or direct Excommunication?

a. It is the judicial Rejection, or casting a Member out of the Communion of the Church in all special Ordinances, in the Name of the Lord Jesus, for some fault committed in the Church, *Mat.* 18. 17. *1 Cor.* 5. 4.

XXXVII. In what Cases is this Sentence to be denounced?

a. Either in Case of Offences publick, and notoriously Scandalous, or in Case of such as are more privately committed, or of a smaller Nature, but impenitently persisted in, after a due way of proceeding, to bring such an one to Repentance, *Jud.* 22. 23.

XXXVIII. How is a Church to proceed in Case of open notorious Scandals?

a. The Matter of Fact as such being beyond all Question, the Church is to proceed immediately to Censure, to vindicate the Honour of Christ, and his Church, and to manifest to the World their just Indignation against such notorious Offenders, and wait for a well grounded, and tryed Evidence of his true Repentance under that Ordinance of Christ, which is appointed for that end, *1 Tim.* 5. 24. *Act.* 5. 5, 11. *Jud.* 23. *1 Cor.* 5. *2 Cor.* 7. 11.

XXXIX. How is the Church to proceed in Case of private Offences, not so grossly Scandalous?

a. By a gradual proceeding, Endeavouring by repeated Admonitions, to bring the Offender to Repentance, *Mat.* 18. 15, 16, 17.

XL. What

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XL. What is an Admonition?

a. It is a Faithful Endeavour to convict a Person of a fault, both as to Matter of Fact, and his Duty thereupon, Charging it on his Conscience in the Name of the Lord Jesus, with all Wisdom, Authority, and Meekness, *Gal. 6. 1. 2 Tim. 2. 25. Rom. 15. 14.*

XLI. To whom doth Admonition belong?

a. Not only to the Church by the Elders, but to any private Brother, or Sister, especially as to the first degree in Case of private Offences before such are brought to the Church, *Rom. 15. 14. 1 Thes. 5. 12. Mat. 18. 16. Heb 12. 15.*

XLII. When is a Church Admonition to be administered?

a. When an Offending Brother rejecting private Admonition in all the Degrees thereof, the complaint is laid before Church, and the offending Brother is convicted, rebuked, and exhorted to due Repentance, and Manifestation thereof, *1 Thes. 5. 12. 1 Tim. 5. 20. Rom 15. 14.*

XLIV. What, and in what manner are the private Admonitions?

a. They are two, the First is by a single Brother, or Sister, the Second is by two, or three, whereof it's fit there should be one Brother, or two, if these be heard, and the Offender gained, then the Proceeding is to go no further, but if he neglect to hear them, the Church is to be told, *Mat. 18. 15, 16, 17.*

XLV. When the Matter is laid before the Church, how oft should the Church admonish before it proceed to Censure?

a. A First, and second time at least, *Tit. 3. 10.*

XLVI. When the Church proceeds to Censure, how is such a Person to be Excommunicated?

a. The Question is put by the Elder to the Church, whether

whether the Offending Brother be incorrigible, and refuse to hear the Church, which passing in the Affirmative, by the Vote of the Congregation in the Majority, at least of the Brethren (Sisters being not to Vote in the Church.) The Office of the Elder is to go before the Church, in the denouncing of that Solemn, and awful Sentence in the Name of the Lord Jesus Christ; First, calling upon God for Blessing upon his own Ordinance with Humiliation, and Confession of the Sin committed, and the great Impenitency of him that hath committed it, *1 Tim. 4. 5. Phil. 4. 6. Eph. 6. 18. 1 Cor. 5. 2.*

XLVII. How is the Sentence to be pronounced?

a. After a Solemn calling upon God, the Elder laying open the Offence in it's Nature, and Aggravations, with the Justness of the Proceeding, doth in the Name, and by the Authority of Jesus Christ, exclude such an one from the Communion of the Church in all Ordinances of special Communion, declaring this Solemn Exclusion to be that which the Spirit of God calls a Delivery unto Satan, &c. *1 Cor. 5. 45. 7. 13. Mat. 18. 17. 2 Thes. 3. 14. 1 Tim. 1. 20.*

XLVIII. What is the Import of the Delivery unto Satan?

a. The Delivery unto Satan signifies only the Solemn Exclusion of a Person from the Communion of the Church, the Visible Kingdom of Christ, and Disfranchizing him, or divesting him of all visible Right to Church-Priviledges, casting him into the Kingdom of the World, where the Prince of Darkness rules in the Children of Disobedience, whereby he is to be reckoned among the ungodly ones, and his Conversation to be avoided, so far as may be without the Violation of any natural, or civil Bonds, *Eph. 2. 2. Act. 2. 18. 2 Cor. 10. 6. 1 Cor. 5. 12.*

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XLIX. What is meant by the Destruction of the Flesh?

a. The Destruction of the Body of Sin, especially now in the prevailing State of it over the Sinner; a State of Sin being often called Flesh, *Rom. 8. 4, 5, 7, 8, 9, &c.*

L. What Encouragement hath Christ given to a Church to proceed thus with an offending Brother?

a. Not only his Command, but Promise of his Presence with a few Brethren in the lower Degrees of Admonition, and to own the Regular Proceedings of the Church from first to last, *Mat. 18. 18. 19.*

LI. What is the further use of the Keys as to a Person Excommunicated?

a. If God give him serious Repentance, and he make Solemn, and publick Manifestation thereof before the Church to their due Satisfaction, according to the Nature of the offence, and his Pertinacy therein; the Church-Doors are to be opened to receive him again to Communion in all Ordinances; The Name of God to be praised in the Congregation, and the Sheep that was lost but is found, to be rejoiced over, and this is called the Churches Absolution, or loosing on Earth, *2 Cor. 2. 6, 7. 1 Tim. 5. 22. Mat. 18. 18.*

CHAP. IX.

Divers Duties which concern the Comfort of Church-Communion.

Quest. Expl.

I. **W***hat are the relative Duties, which Church-Members as such are to be found in one towards another?*

a. Love without Dissimulation, not in word only, but in real Expressions thereof, as occasion serves, mutual Watch, and Care of each other, and daily frequent Exhortations to Duty, Admonitions in Case of Sin, and failing, Praying for one another, and Sympathizing with one another in Afflictions, and prosperous Enjoyments, and using all possible means to promote the spiritual Welfare, and Growth of each other, *Rom. 12. 9. Heb. 12. 15. & 10. 24. 25. Rom. 14. 13, 19. Gal. 6. 1. Jam. 5. 16. Rom. 12. 15. 1 Cor. 12. 12. 20. 21, 22, 23.*

II. *What are the Duties which Members are to perform to their Elders?*

a. They are ordinarily to wait, and attend on their Ministry in the Church, obey them in the Lord, Pray earnestly to God for them, and have them in esteem for their work sake, *Act. 2. 42. Heb. 13. 7, 17. 1 Thes. 5. 25. & 2 Epist. 3. 1. Heb. 13. 18. 1 Thes. 5. 13.*

Q

3. *What*

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III. *What further Duty is incumbent on the Members of the Church, to be performed towards their teaching Elders, who labour in the Word and Doctrine?*

a. They ought to provide for them a liberal, and honourable Maintenance, according to the Ability God hath given them; which is not to be esteemed Elyomofinary, or Mercenary, but that which by the Ordinance of Christ is righteously due, *Mat. 10. 7, 10. Luk. 10. 4, 7. 1 Tim. 5. 17, 18. Deut. 25. 4. 1 Cor. 9. 10, 11, 12, 13, 14. Gal. 6. 6.*

IV. *What are the Duties of Elders towards the People?*

a. The Elders are to feed the Flock, over which the Holy Ghost hath made them Overseers, *Act. 20. 28.* The Preaching Elders to Preach the word, and be instant in Season, and out of Season, to reprove, rebuke, exhort, &c. *2 Tim. 4. 2.* to give themselves to Prayer, and to the Ministry of the word, *Act. 6. 4.* instant-ly Praying for the Congregation under their Charge in general, and in particular, as the Cases of any Calls for it, *Phil. 1. 9. 2 Cor. 13. 7. Col. 1. 9. 2 Thes. 1. 11.* The Pastor to whom Exhortation most appertains is to wait on it; the Teacher to wait on Teaching, and instructing to a distinct knowledge of Truth; the ruling Elder, is to rule with Diligence, making it his main Business to inspect the Lives, and Conversations of the Members, and their Christian Demeanors in their Families, and towards others to maintain a watchful Eye over the coming in, and going out of the Congregation, and to have careful regard to all the Concerns of the Worship of God, that all things be done to Gods Honour, and the Edification of the Body, that all things appear with that Gravity, Solemnity, Decency, and Order, as becomes a Church of God, and his Sacred Worship,

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ship, *Rom.* 12. 8. Likewise to the Elder, of any sort it belongs to Visit, and pray with the Sick as they are desired, *Jam.* 5. 14.

VI. *What is the Duty of the Congregation with regard of the Poor, and the support of the Ordinances among them?*

a. To contribute freely to the Charges thereof, that there be nothing wanting in one respect, or the other, *Mat.* 10. 9, 10, 11. *Luk.* 10. 4, 5, 7. & 21. 1, 2. *1 Tim.* 5. 18. *1 Cor.* 3. 7. 14. & 16. 1, 2. *Joh.* 12. 8. *Rom.* 15. 26. *Gal.* 2. 10. & 6. 10. *Mat.* 26. 11. *Tit.* 1. 5.

VI. *Under what Office-care, and Inspection especially are the Charges of the Church so as to receive, and distribute as Cases doth require?*

a. The Collections, and Contributions of the Church for the supplying the Poor, support of Ordinances, and Ministry, are committed to the Care, Prudence, and Faithful Diligence of the Deacons in discharge of their Office; which is not only to receive, and distribute, but also, to see that Church-Members discharge their Duty according to their Abilities, and to quicken such as are backward, and to be careful to Husband well, and not embezzle the Church-stock, of which, and their disposal thereof, they are to give Account unto the Church, whenever it's pleased to call for it, they being but their Stewards, *Rom.* 12. 8. *1 Tim.* 3. 8, 9, 13. *Act.* 6. 3. *1 Cor.* 4. 2.

VII. *What if thro' the Malice of the Evil one, a Contention arise in a Church, whereby it divides into two Parts?*

a. All due means is to be used by themselves, and Neighbour Churches to re-unite them again in Love, and remove the Causes of Division among them, *1 Cor.* 3. 3, 4.

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VIII. *What if no healing of the Breach can be made, may not one part Excommunicate another?*

a. By no means, 1. Because the Power of the Church is divided, the Body being divided into so great Parts, and tho' the Majority may proceed in a Church Act; against a single Member, or more yet to proceed against a great part of it self in such a manner, is for to destroy it self, and it gives occasion for the other part to Excommunicate them. 2. Mutual Excommunications are Scandalous, and open the Mouths of the Adversaries. 3. Christ never appointed that Ordinance to promote, and continue Faction in the Churches, but for Edification. 4. The only Remedy remaining is, that both Parties, do agree to the other in Love, to part by Consent, and become Two distinct Churches, whereby there is more Probability of Glorifying God, by both.

IX. *What is a Church to do in all Cases of Difficulty, wherein they cannot be resolved concerning the mind of Christ, by themselves, or their Elders?*

a. A Church is in any such Cases to set it self Solemnly to ask Counsel of the Lord, and consult with other Churches by their Elders, and Messengers, with an unbyassed Desire to know the Mind, and Will of Christ, *Act. 15. 1, 5, 6. 28. 30. 31.*

X. *What is a Church-meeting, wherein any Acts, or Proceedings thereof may be termed Church-Acts?*

a. Such as is of usual Course on the Lords-day, or weekly fixt Meetings, or such which are called upon extraordinary occasions (timely Notice being given) when Brethren, and Sisters are assembled, and tho' all are not Present, yet it is a Church-meeting, *1 Cor. 5. 4.*

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XI. *But is not an Assembly of Officers, and Brethren only, (or of Brethren wherethere is no Officers) a Church-meeting?*

a. Such a Meeting may be necessary, and useful to prepare some matters for a clearer and quicker dispatch in the Church; but, it's not a Church-meeting (with Exclusion of the Sisters) neither can any Proceeding in it be called a Church-Act, nor binding to the whole Church, or any particular Members thereof, 1 Cor. 12. 21, 22, 23.

XII. *What farther is there for the Edification of a Church of Christ?*

a. There are Two things especially; the Training up some to the work of the Ministry, and the sending forth of others to Preach the Gospel unto the unconverted World, which are called Prophets, and Teachers, *Ephes. 4. 11, 12.*

XIII. *What are the Prophets under the Dispensation of ordinary Gifts of the Spirit continued in the Churches?*

a. They are such Brethren who Excelling in the Graces and Gifts of the Spirit, are called forth by the Church to Prayer, and holy Conferences to Edification, Exhortation, and Comfort according to the Proportion of Faith, which the Church is to Judge of especially the teaching Elders; and Two or three may speak one after another at a time in Order, *Rom. 12. 6. 1 Cor. 14. 13, 29, 31, 32, 33, 34, 39. Heb. 10. 24, 25. Mal. 3. 16.*

XIV. *How is the Spirit of the Prophets to be Subject to the Prophets?*

a. 1. The Elders (who are Prophets in the Ministerial Office) are to mannage this Ordinance in the Church to it's Edification, appointing suitable Subjects to be conferred upon, and the Brethren Two, or three at a time, to speak one by one. 2. To

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judge whether what is spoken be according to the Truth of the Gospel; Regulating what is amiss, and keeping out of all Error, and Confusion, 1 Cor. 14. 29, 32. 33.

XV. *Who are Teachers in this Sense?*

a. They are Brethren not called to Office in the Church, but having been Trained up for sometime therein, have attained to a sound knowledge of the Analogy of Faith, and Acquaintance with the Scripture, and the Church having had due proof by Prophecy, and other ways, and means, of their Graces, Gifts, and due Qualifications, do (with the Approbation of their Elders, and ordinarily, if there may be a Concurrence of other Elders therein, for better Satisfaction) send them forth with their Prayers for the Service of Christ in the Ministry, for the calling in the Unconverted, and Plantation of other Churches, these are Teachers for, and from the Church, *Isa.* 2. 3. *Rom.* 12. 6. *Act.* 13. 1. & 11. 19. 20. *Micah.* 4. 2.

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